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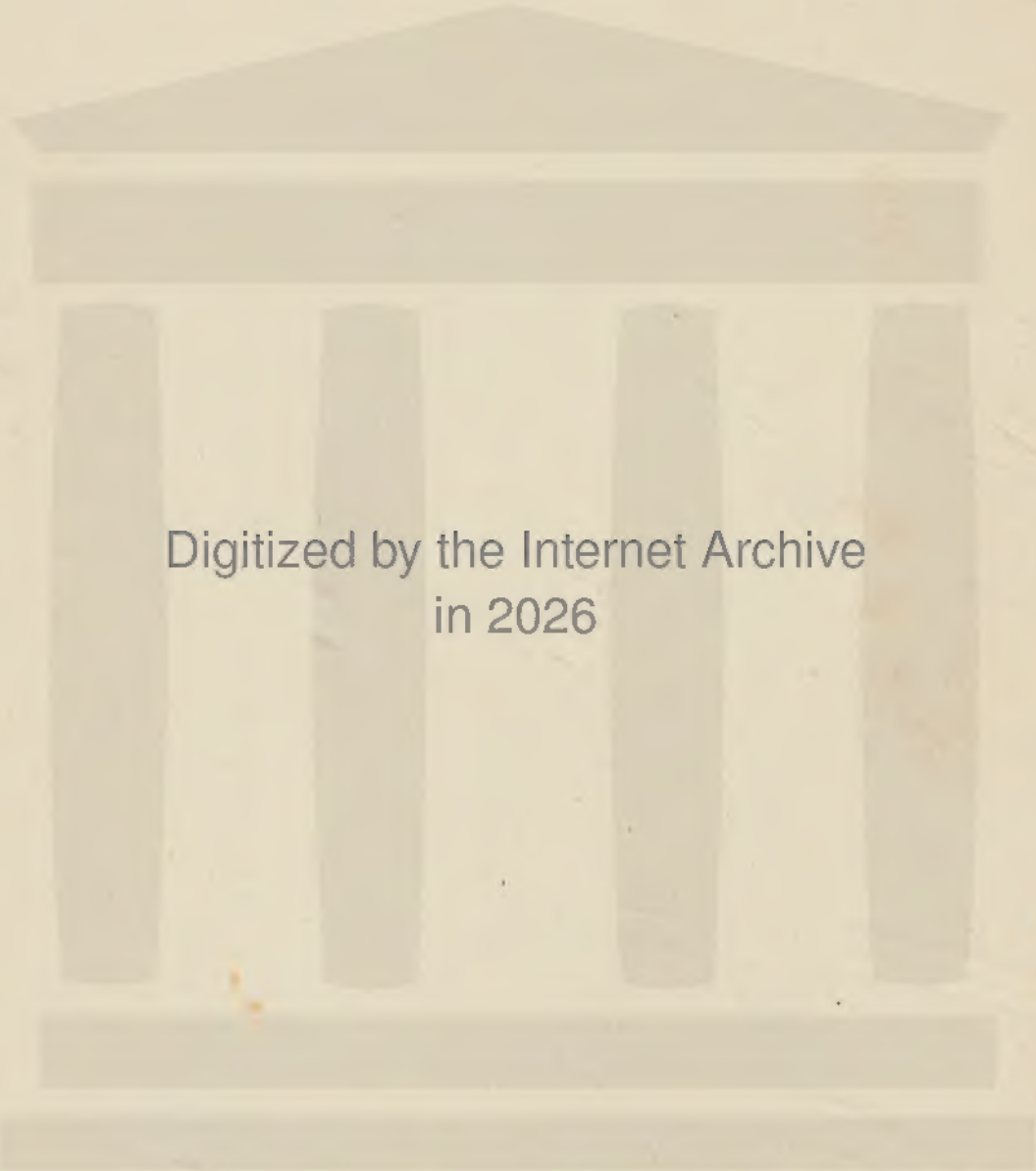

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THE SERVICES FOR HOLY WEEK AND EASTER SUNDAY

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THE DIVINE LITURGY

OF

ST JOHN CHRYSOSTOM

The Greek text with a rendering in English, arranged according to the use in the Orthodox Greek Church in London

THE SERVICES FOR HOLY WEEK AND EASTER SUNDAY

FROM THE

TRIODION & PENTECOSTARION

ACCORDING TO THE USE OF THE

ORTHODOX GREEK CHURCH IN LONDON

THE GREEK TEXT WITH A RENDERING IN ENGLISH

LONDON
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ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ.

(Ὁ Ὄρθρος ψάλλεται τῇ Κυριακῇ τῶν Βαΐων ἑσπέρας.)

Ὁ Ἱερεύς. Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Δόξα σοι, Χριστὸς ὁ Θεὸς ἡμῶν, δόξα σοι.

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς ἀληθείας, ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός, ἐλθὲ καὶ σκήνωσον ἐν ἡμῖν, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλῖδος καὶ σῶσον, Ἀγαθέ, τὰς ψυχὰς ἡμῶν.

Ὁ Ἀναγνώστης. Ἅγιος ὁ Θεός, Ἅγιος Ἰσχυρός, Ἅγιος Ἀθάνατος, ἐλέησον ἡμᾶς. (τρίς.)

MONDAY IN HOLY WEEK.

(Matins sung on Palm Sunday evening by anticipation.)

Priest. Blessed be our God always, now, and for ever, and from all Ages to all Ages. Amen.

Glory to Thee, Christ our God, glory to Thee.

O Heavenly King, and Comforter, the Spirit of Truth, Who art ever present, and fillest all things, the Treasurer of all blessings and Giver of life, come and sojourn with us, purify us from every stain, and of Thy Goodness save our souls.

Reader. Holy God, Holy and Strong, Holy and Immortal, have mercy upon us. (Thrice.)

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι· νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Παναγία Τριάς, ἐλέησον ἡμᾶς. Κύριε ἱλάσθητι ταῖς ἁμαρτίαις ἡμῶν, Δέσποτα, συγχώρησον τὰς ἀνομίας ἡμῖν, Ἅγιε, ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν, ἕνεκεν τοῦ ὀνόματός σου. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Δόξα Πατρὶ . . . Νῦν, καὶ ἀεὶ . . .

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ὁ Ἱερεύς. Ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Glory be to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages. Amen.

Most Holy Trinity, have mercy upon us. O Lord, pardon our sins; O Master, forgive our transgressions; O Holy Spirit, visit and heal our infirmities, for Thy Name's sake. Lord have mercy. Lord have mercy. Lord have mercy.

Glory be to the Father . . . Now, and for ever . . .

Our Father, which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily * bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil.

Priest. For Thine is the Kingdom, and the Power, and the Glory, of the Father, and of the Son, and of the Holy Ghost, now, and for ever, and from all Ages to all Ages. Amen.

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* The Greek word ἐπιούσιος means, what is needful for our existence.

Ὁ Ἀναγνώστης. Κύριε ἐλέησον. (ιβ΄.)

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν τῷ Βασιλεῖ ἡμῶν Θεῷ.

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν Χριστῷ τῷ Βασιλεῖ ἡμῶν Θεῷ.

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν αὐτῷ Χριστῷ τῷ Βασιλεῖ καὶ Θεῷ ἡμῶν.

ΨΑΛΜ. ΙΘ΄.

Ἐπακούσαι σου Κύριος ἐν ἡμέρᾳ θλίψεως· ὑπερασπίσαι σου τὸ ὄνομα τοῦ Θεοῦ Ἰακώβ.

Ἐξαποστείλαι σοι βοήθειαν ἐξ ἁγίου, καὶ ἐκ Σιὼν ἀντιλάβοιτό σου.

Μνησθείη πάσης θυσίας σου, καὶ τὸ ὁλοκαύτωμά σου πιανάτω.

Δῴη σοι Κύριος κατὰ τὴν καρδίαν σου, καὶ πᾶσαν τὴν βουλήν σου πληρώσαι.

Ἀγαλλιασόμεθα ἐπὶ τῷ σωτηρίῳ σου, καὶ ἐν ὀνόματι Θεοῦ ἡμῶν μεγαλυνθησόμεθα.

Πληρώσαι Κύριος πάντα τὰ αἰτήματά σου· νῦν ἔγνων ὅτι ἔσωσε Κύριος τὸν χριστὸν αὐτοῦ.

Ἐπακούσεται αὐτοῦ ἐξ οὐρανοῦ ἁγίου αὐτοῦ, ἐν δυναστείαις ἡ σωτηρία τῆς δεξιᾶς αὐτοῦ.

Reader. Lord, have mercy. (Twelve times.)

O come let us worship and bow down to God, our King.

O come let us worship and bow down to Christ, our King and God.

O come let us worship and bow down to Christ Himself, our King and God.

PSALM 19.

The Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

Send thee help from the sanctuary: and strengthen thee out of Sion.

Remember all thy offerings: and accept thy burnt-sacrifice.

Grant thee thy heart's desire: and fulfil all thy mind.

We will rejoice in thy salvation, and triumph in the Name of the Lord our God.

The Lord perform all thy petitions. Now know I, that the Lord helpeth his Anointed.

And will hear him from his holy heaven: even with the wholesome strength of his right hand.

Οὗτοι ἐν ἅρμασι, καὶ οὗτοι ἐν ἵπποις, ἡμεῖς δὲ ἐν ὀνόματι Κυρίου Θεοῦ ἡμῶν ἐπικαλεσόμεθα.

Αὐτοὶ συνεποδίσθησαν καὶ ἔπεσαν, ἡμεῖς δὲ ἀνέστημεν καὶ ἀνωρθώθημεν.

Κύριε, σῶσον τὸν Βασιλέα, καὶ ἐπάκουσον ἡμῶν, ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλεσώμεθά σε.

ΨΑΛΜ. Κ'.

Κύριε, ἐν τῇ δυνάμει σου εὐφρανθήσεται ὁ Βασιλεύς, καὶ ἐπὶ τῷ σωτηρίῳ σου ἀγαλλιάσεται σφόδρα.

Τὴν ἐπιθυμίαν τῆς καρδίας αὐτοῦ ἔδωκας αὐτῷ, καὶ τὴν θέλησιν τῶν χειλέων αὐτοῦ οὐκ ἐστέρησας αὐτόν.

Ὅτι προέφθασας αὐτὸν ἐν εὐλογίαις χρηστότητος, ἔθηκας ἐπὶ τὴν κεφαλὴν αὐτοῦ στέφανον ἐκ λίθου τιμίου.

Ζωὴν ᾐτήσατό σε, καὶ ἔδωκας αὐτῷ μακρότητα ἡμερῶν εἰς αἰῶνα αἰῶνος.

Μεγάλη ἡ δόξα αὐτοῦ ἐν τῷ σωτηρίῳ σου· δόξαν καὶ μεγαλοπρέπειαν ἐπιθήσεις ἐπ' αὐτόν.

Ὅτι δώσῃς αὐτῷ εὐλογίαν εἰς αἰῶνα αἰῶνος·

Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

They are brought down, and fallen: but we are risen, and stand upright.

Save, Lord, the King. And hear us when we call upon Thee.

PSALM 20.

The King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

Thou hast given him his heart's desire: and hast not denied him the request of his lips.

For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

He asked life of thee, and thou gavest him a long life: even for ever and ever.

His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

For thou shalt give him everlasting felicity:

εὐφρανεῖς αὐτὸν ἐν χαρᾷ μετὰ τοῦ προσώπου σου.

Ὅτι ὁ Βασιλεὺς ἐλπίζει ἐπὶ Κύριον, καὶ ἐν τῷ ἐλέει τοῦ Ὑψίστου οὐ μὴ σαλευθῇ.

Εὑρεθείη ἡ χείρ σου πᾶσι τοῖς ἐχθροῖς σου, ἡ δεξιά σου εὕροι πάντας τοὺς μισοῦντάς σε.

Ὅτι θήσεις αὐτοὺς ὡς κλίβανον πυρός, εἰς καιρὸν τοῦ προσώπου σου.

Κύριος ἐν ὀργῇ αὐτοῦ συνταράξει αὐτούς, καὶ καταφάγεται αὐτοὺς πῦρ.

Τὸν καρπὸν αὐτῶν ἀπὸ τῆς γῆς ἀπολεῖς, καὶ τὸ σπέρμα αὐτῶν ἀπὸ υἱῶν ἀνθρώπων.

Ὅτι ἔκλιναν εἰς σὲ κακά, διελογίσαντο βουλάς, αἷς οὐ μὴ δύνωνται στῆναι.

Ὅτι θήσεις αὐτοὺς νῶτον· ἐν τοῖς περιλοίποις σου ἑτοιμάσεις τὸ πρόσωπον αὐτῶν.

Ὑψώθητι, Κύριε, ἐν τῇ δυνάμει σου· ᾄσομεν καὶ ψαλοῦμεν τὰς δυναστείας σου.

Δόξα Πατρὶ . . . Νῦν, καὶ ἀεὶ . . .

Ἅγιος ὁ Θεός . . . (σελ. 1).

Παναγία Τριάς . . . (σελ. 2).

and make him glad with the joy of thy countenance.

And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

Thou shalt make them like a fiery oven in time of thy wrath.

The Lord shall destroy them in his displeasure, and the fire shall consume them.

Their fruit shalt thou root out of the earth: and their seed from among the children of men.

For they intended mischief against thee: and imagined such a device as they are not able to perform.

Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.

Glory be to the Father . . . Now, and for ever . . .

Holy God . . . (page 1).

Most Holy Trinity . . . (page 2).

Πάτερ ἡμῶν . . . (σελ. 2).

Ὅτι σοῦ ἐστὶν . . . (σελ. 2).

Ὁ Ἀναγνώστης. Σῶσον, Κύριε, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου, νίκας τοῖς βασιλεῦσι κατὰ βαρβάρων δωρούμενος, καὶ τὸ σὸν φυλάττων διὰ τοῦ Σταυροῦ σου πολίτευμα.

Δόξα Πατρὶ . . .

Ὁ ὑψωθεὶς ἐν τῷ Σταυρῷ ἑκουσίως, τῇ ἐπωνύμῳ σου καινῇ πολιτείᾳ, τοὺς οἰκτιρμούς σου δώρησαι Χριστὲ ὁ Θεός· εὔφρανον ἐν τῇ δυνάμει σου τοὺς πιστοὺς Βασιλεῖς ἡμῶν, νίκας χορηγῶν αὐτοῖς κατὰ τῶν πολεμίων. Τὴν συμμαχίαν ἔχοιεν τὴν σὴν, ὅπλον εἰρήνης ἀήττητον τρόπαιον.

Νῦν, καὶ ἀεὶ . . .

Προστασία φοβερὰ καὶ ἀκαταίσχυντε, μὴ παρίδῃς ἀγαθὴ τὰς ἱκεσίας ἡμῶν, πανύμνητε Θεοτόκε· στήριξον ὀρθοδόξων πολιτείαν· σῶζε οὓς ἐκέλευσας βασιλεύειν, καὶ χορήγει αὐτοῖς οὐρανόθεν τὴν νίκην· διότι ἔτεκες τὸν Θεόν, μόνη εὐλογημένη.

Our Father . . . (page 2).

For Thine is the Kingdom . . . (page 2).

Reader. O Lord, save Thy people, and bless Thine inheritance; grant victory to our kings against the heathen, and protect Thy nation with Thy Cross.

Glory be to the Father . . .

O Christ our God, Who wast of Thine own Will lifted up on the Cross, grant Thy mercies to Thy new community named after Thee; and in Thy power make glad our faithful Kings, giving them the victory in war. Let them have as an ally that invincible trophy, Thy weapon of Peace.

Now, and for ever . . .

O awful and ever-present protection, most glorious Theotokos, of thy goodness overlook not our supplications; make firm the community of the Orthodox; save those whom thou hast called to rule, and grant them victory from Heaven, for thou didst bear God and art ever-blessed.

Ὁ Ἱερεύς. Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου· δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς. Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ Ὀρθοδόξων Χριστιανῶν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς. Ὅτι ἐλεήμων καὶ φιλάνθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Ἀναγνώστης. Ἐν ὀνόματι Κυρίου εὐλόγησον, πάτερ.

Ὁ Ἱερεύς. Δόξα τῇ ἁγίᾳ, καὶ ὁμοουσίῳ, καὶ ζωοποιῷ, καὶ ἀδιαιρέτῳ Τριάδι, πάντοτε, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Ἀναγνώστης. Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. (τρίς.)

Κύριε, τὰ χείλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου. (δίς.)

Priest. Have mercy upon us, O God, according to Thy great mercy; we pray Thee, hear and have mercy.

Choir. Lord, have mercy.

Priest. Again we pray for godly and Orthodox Christians.

Choir. Lord, have mercy.

Priest. For Thou, O God, art merciful and full of compassion, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages. Amen.

Reader. In the name of the Lord, father, give the blessing.

Priest. Glory be to the holy, consubstantial, life-giving, and undivided Trinity, always, now and for ever, and from all Ages to all Ages. Amen.

Reader. Glory to God in the highest, and on earth peace, good-will to men. (Thrice.)

O Lord, open Thou my lips, and my mouth shall show forth Thy praise. (Twice.)

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ΨΑΛΜ. Γ'.

Κύριε, τί ἐπληθύνθησαν οἱ θλίβοντές με; πολλοὶ ἐπανίστανται ἐπ' ἐμέ.

Πολλοὶ λέγουσι τῇ ψυχῇ μου· Οὐκ ἔστι σωτηρία αὐτῷ ἐν τῷ Θεῷ αὐτοῦ.

Σὺ δέ, Κύριε, ἀντιλήπτωρ μου εἶ, δόξα μου, καὶ ὑψῶν τὴν κεφαλήν μου.

Φωνῇ μου πρὸς Κύριον ἐκέκραξα, καὶ ἐπήκουσέ μου ἐξ ὄρους ἁγίου αὐτοῦ.

Ἐγὼ δὲ ἐκοιμήθην, καὶ ὕπνωσα· ἐξηγέρθην, ὅτι Κύριος ἀντιλήψεταί μου.

Οὐ φοβηθήσομαι ἀπὸ μυριάδων λαοῦ, τῶν κύκλῳ συνεπιτιθεμένων μοι. Ἀνάστα, Κύριε, σῶσόν με ὁ Θεός μου.

Ὅτι σὺ ἐπάταξας πάντας τοὺς ἐχθραίνοντάς μοι ματαίως, ὀδόντας ἁμαρτωλῶν συνέτριψας.

Τοῦ Κυρίου ἡ σωτηρία, καὶ ἐπὶ τὸν λαόν σου ἡ εὐλογία σου.

Καὶ πάλιν.

Ἐγὼ ἐκοιμήθην, καὶ ὕπνωσα· ἐξηγέρθην, ὅτι Κύριος ἀντιλήψεταί μου.

PSALM 3.

Lord, how are they increased that trouble me: many are they that rise against me.

Many one there be that say of my soul: There is no help for him in his God.

But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

I did call upon the Lord with my voice: and he heard me out of his holy hill.

I laid me down and slept, and rose up again: for the Lord sustained me.

I will not be afraid for ten thousands of the people: that have set themselves against me round about; up, Lord, and help me, O my God.

For thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

Salvation belongeth unto the Lord: and thy blessing is upon thy people.

And again.

I laid me down and slept, and rose up again: for the Lord sustained me.

ΨΑΛΜ. ΛΖ'.

Κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς με, μηδὲ τῇ ὀργῇ σου παιδεύσῃς με.

Ὅτι τὰ βέλη σου ἐνεπάγησάν μοι, καὶ ἐπεστήριξας ἐπ' ἐμὲ τὴν χεῖρά σου.

Οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου ἀπὸ προσώπου τῆς ὀργῆς σου· οὐκ ἔστιν εἰρήνη ἐν τοῖς ὀστέοις μου ἀπὸ προσώπου τῶν ἁμαρτιῶν μου.

Ὅτι αἱ ἀνομίαι μου ὑπερῆραν τὴν κεφαλήν μου, ὡσεὶ φορτίον βαρὺ ἐβαρύνθησαν ἐπ' ἐμέ.

Προσώζεσαν καὶ ἐσάπησαν οἱ μώλωπές μου ἀπὸ προσώπου τῆς ἀφροσύνης μου.

Ἐταλαιπώρησα καὶ κατεκάμφθην ἕως τέλους, ὅλην τὴν ἡμέραν σκυθρωπάζων ἐπορευόμην.

Ὅτι αἱ ψόαι μου ἐπλήσθησαν ἐμπαιγμάτων, καὶ οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου.

Ἐκακώθην καὶ ἐταπεινώθην ἕως σφόδρα, ὠρυόμην ἀπὸ στεναγμοῦ τῆς καρδίας μου.

Κύριε, ἐναντίον σου πᾶσα ἡ ἐπιθυμία μου, καὶ ὁ στεναγμός μου ἀπὸ σοῦ οὐκ ἀπεκρύβη.

Ἡ καρδία μου ἐταράχθη, ἐγκατέλιπέ με ἡ ἰσχύς μου, καὶ τὸ φῶς τῶν ὀφθαλμῶν μου καὶ αὐτὸ οὐκ ἔστι μετ' ἐμοῦ.

PSALM 37.

Put me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

For thine arrows stick fast in me: and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

My wounds stink, and are corrupt: through my foolishness.

I am brought into so great trouble and misery: that I go mourning all the day long.

For my loins are filled with a sore disease: and there is no whole part in my body.

I am feeble, and sore smitten: I have roared for the very disquietness of my heart.

Lord, thou knowest all my desire: and my groaning is not hid from thee.

My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

Οἱ φίλοι μου καὶ οἱ πλησίον μου ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν, καὶ οἱ ἔγγιστά μου ἀπὸ μακρόθεν ἔστησαν.

Καὶ ἐξεβιάζαντο οἱ ζητοῦντες τὴν ψυχήν μου, καὶ οἱ ζητοῦντες τὰ κακά μοι ἐλάλησαν ματαιότητας, καὶ δολιότητας ὅλην τὴν ἡμέραν ἐμελέτησαν.

Ἐγὼ δὲ ὡσεὶ κωφὸς οὐκ ἤκουον, καὶ ὡσεὶ ἄλαλος οὐκ ἀνοίγων τὸ στόμα αὐτοῦ.

Καὶ ἐγενόμην ὡσεὶ ἄνθρωπος οὐκ ἀκούων, καὶ οὐκ ἔχων ἐν τῷ στόματι αὐτοῦ ἐλεγμούς.

Ὅτι ἐπὶ σοί, Κύριε, ἤλπισα· σὺ εἰσακούσῃ, Κύριε ὁ Θεός μου.

Ὅτι εἶπον· Μήποτε ἐπιχαρῶσί μοι οἱ ἐχθροί μου· καὶ ἐν τῷ σαλευθῆναι πόδας μου, ἐπ᾽ ἐμὲ ἐμεγαλορρημόνησαν.

Ὅτι ἐγὼ εἰς μάστιγας ἕτοιμος, καὶ ἡ ἀλγηδών μου ἐνώπιόν μου ἐστὶ διαπαντός.

Ὅτι τὴν ἀνομίαν μου ἐγὼ ἀναγγελῶ, καὶ μεριμνήσω ὑπὲρ τῆς ἁμαρτίας μου.

Οἱ δὲ ἐχθροί μου ζῶσι, καὶ κεκραταίωνται ὑπὲρ ἐμὲ, καὶ ἐπληθύνθησαν οἱ μισοῦντές με ἀδίκως.

Οἱ ἀνταποδιδόντες μοι κακὰ ἀντὶ ἀγα-

My friends and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

They also that sought after my life laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

I became even as a man that heareth not: and in whose mouth are no reproofs.

For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me.

And I, truly, am set in the plague: and my heaviness is ever in my sight.

For I will confess my wickedness: and be sorry for my sin.

But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

They also that reward evil for good are

θῶν, ἐνδιέβαλλόν με, ἐπεὶ κατεδίωκον ἀγαθωσύνην.

Μὴ ἐγκαταλίπῃς με, Κύριε ὁ Θεός μου, μὴ ἀποστῇς ἀπ' ἐμοῦ.

Πρόσχες εἰς τὴν βοήθειάν μου, Κύριε τῆς σωτηρίας μου.

Καὶ πάλιν.

Μὴ ἐγκαταλίπῃς με, Κύριε ὁ Θεός μου, μὴ ἀποστῇς ἀπ' ἐμοῦ.

Πρόσχες εἰς τὴν βοήθειάν μου, Κύριε τῆς σωτηρίας μου.

ΨΑΛΜ. ΞΒ'.

Ὁ Θεός, ὁ Θεός μου, πρὸς σὲ ὀρθρίζω·

Ἐδίψησέ σε ἡ ψυχή μου, ποσαπλῶς σοι ἡ σάρξ μου, ἐν γῇ ἐρήμῳ καὶ ἀβάτῳ καὶ ἀνύδρῳ.

Οὕτως ἐν τῷ ἁγίῳ ὤφθην σοι, τοῦ ἰδεῖν τὴν δύναμίν σου καὶ τὴν δόξαν σου.

Ὅτι κρεῖσσον τὸ ἔλεός σου ὑπὲρ ζωάς· τὰ χείλη μου ἐπαινέσουσί σε.

Οὕτως εὐλογήσω σε ἐν τῇ ζωῇ μου, καὶ ἐν τῷ ὀνόματί σου ἀρῶ τὰς χεῖράς μου.

against me: because I follow the thing that good is.

Forsake me not, O Lord my God: be not thou far from me.

Haste thee to help me: O Lord God of my salvation.

And again.

Forsake me not, O Lord my God: be not thou far from me.

Haste thee to help me: O Lord God of my salvation.

PSALM 62.

O God, thou art my God: early will I seek thee.

My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

Thus have I looked for thee in holiness: that I might behold thy power and glory.

For thy loving-kindness is better than the life itself: my lips shall praise thee.

As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

Ὡς ἐκ στέατος καὶ πιότητος ἐμπλησθείη ἡ ψυχή μου, καὶ χείλη ἀγαλλιάσεως αἰνέσει τὸ στόμα μου.

Εἰ ἐμνημόνευόν σου ἐπὶ τῆς στρωμνῆς μου, ἐν τοῖς ὄρθροις ἐμελέτων εἰς σέ;

Ὅτι ἐγενήθης βοηθός μου, καὶ ἐν τῇ σκέπῃ τῶν πτερύγων σου ἀγαλλιάσομαι.

Ἐκολλήθη ἡ ψυχή μου ὀπίσω σου· ἐμοῦ δὲ ἀντελάβετο ἡ δεξιά σου.

Αὐτοὶ δὲ εἰς μάτην ἐζήτησαν τὴν ψυχήν μου, εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς· παραδοθήσονται εἰς χεῖρας ῥομφαίας, μερίδες ἀλωπέκων ἔσονται.

Ὁ δὲ Βασιλεὺς εὐφρανθήσεται ἐπὶ τῷ Θεῷ· ἐπαινεθήσεται πᾶς ὁ ὀμνύων ἐν αὐτῷ, ὅτι ἐνεφράγη στόμα λαλούντων ἄδικα.

Καὶ πάλιν.

Ἐν τοῖς ὄρθροις ἐμελέτων εἰς σὲ, ὅτι ἐγενήθης βοηθός μου, καὶ ἐν τῇ σκέπῃ τῶν πτερύγων σου ἀγαλλιάσομαι.

Ἐκολλήθη ἡ ψυχή μου ὀπίσω σου, ἐμοῦ δὲ ἀντελάβετο ἡ δεξιά σου.

Δόξα Πατρὶ . . . Νῦν, καὶ ἀεὶ . . .

My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

Have I not remembered thee in my bed: and thought upon thee when I was waking?

Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

My soul hangeth upon thee: thy right hand hath upholden me.

These also that seek the hurt of my soul: they shall go under the earth. Let them fall upon the edge of the sword: that they may be a portion for foxes.

But the King shall rejoice in God; all they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.

And again.

Have I not thought upon thee when I was waking? Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

My soul hangeth upon thee: thy right hand hath upholden me.

Glory be to the Father . . . Now, and for ever . . .

Ἀλληλούϊα, Ἀλληλούϊα, Ἀλληλούϊα· δόξα σοι, ὁ Θεός. (τρίς.)

Κύριε ἐλεήσον. (τρίς.)

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

ΨΑΛΜ. ΠΖ΄.

Κύριε ὁ Θεὸς τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον σου.

Εἰσελθέτω ἐνώπιόν σου ἡ προσευχή μου, κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου.

Ὅτι ἐπλήσθη κακῶν ἡ ψυχή μου, καὶ ἡ ζωή μου τῷ Ἅδῃ ἤγγισε.

Προσελογίσθην μετὰ τῶν καταβαινόντων εἰς λάκκον, ἐγεννήθην ὡσεὶ ἄνθρωπος ἀβοήθητος, ἐν νεκροῖς ἐλεύθερος.

Ὡσεὶ τραυματίαι καθεύδοντες ἐν τάφῳ, ὧν οὐκ ἐμνήσθης ἔτι, καὶ αὐτοὶ ἐκ τῆς χειρός σου ἀπώσθησαν.

Ἔθεντό με ἐν λάκκῳ κατωτάτῳ, ἐν σκοτεινοῖς καὶ ἐν σκιᾷ θανάτου.

Ἐπ' ἐμὲ ἐπεστηρίχθη ὁ θυμός σου, καὶ πάντας τοὺς μετεωρισμούς σου ἐπήγαγες ἐπ' ἐμέ.

Ἐμάκρυνας τοὺς γνωστούς μου ἀπ' ἐμοῦ, ἔθεντό με βδέλυγμα ἑαυτοῖς.

Alleluia, Alleluia, Alleluia ; glory be to Thee, O God. (Thrice.)

Lord, have mercy. (Thrice.)

Glory be to the Father . . . Now and for ever . . .

PSALM 87.

O Lord God of my salvation, I have cried day and night before thee.

O let my prayer enter into thy presence, incline thine ear unto my calling.

For my soul is full of trouble: and my life draweth nigh unto hell.

I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength, free among the dead.

Like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pit: in places of darkness, and in the shadow of death.

Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

Παρεδόθην, καὶ οὐκ ἐξεπορευόμην· οἱ ὀφθαλμοί μου ἠσθένησαν ἀπὸ πτωχείας.

Ἐκέκραξα πρὸς σέ, Κύριε, ὅλην τὴν ἡμέραν, διεπέτασα πρὸς σὲ τὰς χεῖράς μου.

Μὴ τοῖς νεκροῖς ποιήσεις θαυμάσια; ἢ ἰατροὶ ἀναστήσουσι, καὶ ἐξομολογήσονταί σοι;

Μὴ διηγήσεταί τις ἐν τῷ τάφῳ τὸ ἔλεός σου, καὶ τὴν ἀλήθειάν σου ἐν τῇ ἀπωλείᾳ;

Μὴ γνωσθήσεται ἐν τῷ σκότει τὰ θαυμάσιά σου, καὶ ἡ δικαιοσύνη σου ἐν γῇ ἐπιλελησμένῃ;

Κἀγὼ πρὸς σέ, Κύριε, ἐκέκραξα καὶ τὸ πρωΐ ἡ προσευχή μου προφθάσει σε.

Ἵνα τί, Κύριε, ἀπωθῇ τὴν ψυχήν μου, ἀποστρέφεις τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ;

Πτωχός εἰμι ἐγώ, καὶ ἐν κόποις ἐκ νεότητός μου· ὑψωθεὶς δέ, ἐταπεινώθην, καὶ ἐξηπορήθην.

Ἐπ᾽ ἐμὲ διῆλθον αἱ ὀργαί σου, οἱ φοβερισμοί σου ἐξετάραξάν με.

Ἐκύκλωσάν με ὡσεὶ ὕδωρ, ὅλην τὴν ἡμέραν περιέσχον με ἅμα.

Ἐμάκρυνας ἀπ᾽ ἐμοῦ φίλον καὶ πλησίον, καὶ τοὺς γνωστούς μου ἀπὸ ταλαιπωρίας.

I am so fast in prison: that I cannot get forth: my sight faileth for very trouble.

Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

Dost thou show wonders among the dead: or shall physicians rise up and praise thee?

Shall thy loving-kindness be shewed in the grave: or thy faithfulness in destruction?

Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

Unto thee have I cried, O Lord: and early shall my prayer come before thee.

Lord, why abhorrest thou my soul: and hidest thou thy face from me?

I am in misery and in trouble even from my youth up: I was exalted and I was brought low, even unto despair.

Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

They came round about me daily like water: and compassed me together on every side.

Thou hast put far from me friend and neighbour: and hid mine acquaintance out of my sight.

Καὶ πάλιν.

Κύριε, ὁ Θεὸς τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον σου.

Εἰσελθέτω ἐνώπιόν σου ἡ προσευχή μου, κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου.

ΨΑΛΜ. ΡΒ΄.

Εὐλόγει, ἡ ψυχή μου, τὸν Κύριον, καὶ πάντα τὰ ἐντός μου τὸ ὄνομα τὸ ἅγιον αὐτοῦ.

Εὐλόγει, ἡ ψυχή μου, τὸν Κύριον, καὶ μὴ ἐπιλανθάνου πάσας τὰς ἀνταποδόσεις αὐτοῦ·

Τὸν εὐϊλατεύοντα πάσας τὰς ἀνομίας σου, τὸν ἰώμενον πάσας τὰς νόσους σου·

Τὸν λυτρούμενον ἐκ φθορᾶς τὴν ζωήν σου, τὸν στεφανοῦντά σε ἐν ἐλέει καὶ οἰκτιρμοῖς·

Τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς τὴν ἐπιθυμίαν σου· ἀνακαινισθήσεται ὡς ἀετοῦ ἡ νεότης σου.

Ποιῶν ἐλεημοσύνας ὁ Κύριος, καὶ κρίμα πᾶσι τοῖς ἀδικουμένοις.

Ἐγνώρισε τὰς ὁδοὺς αὐτοῦ τῷ Μωϋσῇ, τοῖς υἱοῖς Ἰσραὴλ τὰ θελήματα αὐτοῦ.

Οἰκτίρμων καὶ ἐλεήμων ὁ Κύριος, μακρόθυμος καὶ πολυέλεος· οὐκ εἰς τέλος ὀργισθήσεται, οὐδὲ εἰς τὸν αἰῶνα μηνιεῖ.

And again.

O Lord God of my salvation, I have cried day and night before thee.

O let my prayer enter into thy presence, incline thine ear unto my calling.

PSALM 102.

Praise the Lord, O my soul: and all that is within me praise his holy Name.

Praise the Lord, O my soul: and forget not all his benefits;

Who forgiveth all thy sin: and healeth all thine infirmities;

Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness:

Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.

He shewed his ways unto Moses: his works unto the children of Israel.

The Lord is full of compassion and mercy: long-suffering, and of great goodness. He will not alway be chiding: neither keepeth he his anger for ever.

Οὐ κατὰ τὰς ἁμαρτίας ἡμῶν ἐποίησεν ἡμῖν, οὐδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταπέδωκεν ἡμῖν.

Ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς, ἐκραταίωσε Κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν.

Καθόσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀφ' ἡμῶν τὰς ἀνομίας ἡμῶν.

Καθὼς οἰκτείρει πατὴρ υἱούς, ᾠκτείρησε Κύριος τοὺς φοβουμένους αὐτόν· ὅτι αὐτὸς ἔγνω τὸ πλάσμα ἡμῶν, ἐμνήσθη ὅτι χοῦς ἐσμεν.

Ἄνθρωπος, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ, ὡσεὶ ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει.

Ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ, καὶ οὐχ ὑπάρξει, καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ.

Τὸ δὲ ἔλεος τοῦ Κυρίου ἀπὸ τοῦ αἰῶνος, καὶ ἕως τοῦ αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν.

Καὶ ἡ δικαιοσύνη αὐτοῦ ἐπὶ υἱοῖς υἱῶν, τοῖς φυλάσσουσι τὴν διαθήκην αὐτοῦ, καὶ μεμνημένοις τῶν ἐντολῶν αὐτοῦ τοῦ ποιῆσαι αὐτάς.

Κύριος ἐν τῷ οὐρανῷ ἡτοίμασε τὸν θρόνον αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ πάντων δεσπόζει.

Εὐλογεῖτε τὸν Κύριον πάντες οἱ Ἄγγελοι αὐτοῦ, δυνατοὶ ἰσχύϊ, ποιοῦντες τὸν λόγον αὐτοῦ, τοῦ ἀκοῦσαι τῆς φωνῆς τῶν λόγων αὐτοῦ.

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

Look how wide also the east is from the west: so far hath he set our sins from us.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him; for he knoweth whereof we are made: he remembereth that we are but dust.

The days of man are but as grass: for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him.

And his righteousness upon children's children, even upon such as keep his covenant: and think upon his commandments to do them.

The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

Εὐλογεῖτε τὸν Κύριον πᾶσαι αἱ Δυνάμεις αὐτοῦ, λειτουργοὶ αὐτοῦ οἱ ποιοῦντες τὸ θέλημα αὐτοῦ.

Εὐλογεῖτε τὸν Κύριον, πάντα τὰ ἔργα αὐτοῦ, ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ· εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.

Καὶ πάλιν.

Ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ. Εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.

ΨΑΛΜ. ΡΜΒ'.

Κύριε, εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι τὴν δέησίν μου ἐν τῇ ἀληθείᾳ σου, εἰσάκουσόν μου ἐν τῇ δικαιοσύνῃ σου.

Καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου, ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν.

Ὅτι κατεδίωξεν ὁ ἐχθρὸς τὴν ψυχήν μου, ἐταπείνωσεν εἰς γῆν τὴν ζωήν μου.

Ἐκάθισέ με ἐν σκοτεινοῖς, ὡς νεκροὺς αἰῶνος, καὶ ἠκηδίασεν ἐπ' ἐμὲ τὸ πνεῦμά μου, ἐν ἐμοὶ ἐταράχθη ἡ καρδία μου.

Ἐμνήσθην ἡμερῶν ἀρχαίων, ἐμελέτησα ἐν

O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

O praise the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

And again.

In all places of his dominion. Praise thou the Lord, O my soul.

PSALM 142.

Hear my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake.

And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground.

He hath laid me in the darkness, as the men that have been long dead. Therefore is my spirit vexed within me: and my heart within me is desolate.

Yet do I remember the time past; I muse upon

πᾶσι τοῖς ἔργοις σου, ἐν ποιήμασι τῶν χειρῶν σου ἐμελέτων.

Διεπέτασα πρὸς σὲ τὰς χεῖράς μου· ἡ ψυχή μου ὡς γῆ ἄνυδρός σοι.

Ταχὺ εἰσάκουσόν μου, Κύριε, ἐξέλιπε τὸ πνεῦμά μου.

Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον.

Ἀκουστὸν ποίησόν μοι τὸ πρωΐ τὸ ἔλεός σου, ὅτι ἐπὶ σοὶ ἤλπισα.

Γνώρισόν μοι, Κύριε, ὁδὸν, ἐν ᾗ πορεύσομαι, ὅτι πρὸς σὲ ἦρα τὴν ψυχήν μου.

Ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, Κύριε, πρὸς σὲ κατέφυγον· δίδαξόν με τοῦ ποιεῖν τὸ θέλημά σου, ὅτι σὺ εἶ ὁ Θεός μου.

Τὸ Πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῇ εὐθείᾳ· ἕνεκεν τοῦ ὀνόματός σου, Κύριε, ζήσεις με.

Ἐν τῇ δικαιοσύνῃ σου, ἐξάξεις ἐκ θλίψεως τὴν ψυχήν μου, καὶ ἐν τῷ ἐλέει σου ἐξολοθρεύσεις τοὺς ἐχθρούς μου, καὶ ἀπολεῖς πάντας τοὺς θλίβοντας τὴν ψυχήν μου, ὅτι ἐγὼ δοῦλός σου εἰμί.

all thy works: yea, I exercise myself in the works of thy hands.

I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint.

Hide not thy face from me, lest I be like unto them that go down into the pit.

O let me hear thy loving-kindness betimes in the morning, for in thee is my trust.

Shew thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me; teach me to do the thing that pleaseth thee, for thou art my God.

Let thy loving Spirit lead me forth into the land of righteousness; quicken me, O Lord, for thy Name's sake.

For thy righteousness' sake bring my soul out of trouble, and of thy goodness slay mine enemies: and destroy all them that vex my soul; for I am thy servant.

Καὶ πάλιν.

Εἰσάκουσόν μου, Κύριε, ἐν τῇ δικαιοσύνῃ σου, καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου.

Εἶτα.

Τὸ πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῇ εὐθείᾳ.

Δόξα Πατρὶ . . . Νῦν, καὶ ἀεὶ . . .

Ἀλληλούϊα, Ἀλληλούϊα, Ἀλληλούϊα. Δόξα σοι ὁ Θεός. (τρίς.)

Ἡ ἐλπὶς ἡμῶν, Κύριε, δόξα σοι.

Ὁ Διάκ. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τῆς ἄνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἑνώσεως, τοῦ Κύριου δεηθῶμεν.

And again.

Hearken unto me for thy righteousness' sake, and enter not into judgement with thy servant.

Then.

Let thy loving Spirit lead me forth into the land of righteousness.

Glory be to the Father . . . Now, and for ever . . .

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (Thrice.)

O Lord, our hope, glory to Thee.

Deacon. In peace let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For the peace from above and the salvation of our souls, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For the peace of the whole world, for the stability of the Holy Churches of God and for the union of them all, let us beseech the Lord.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τοῦ ἁγίου Οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τῶν εὐσεβῶν καὶ Ὀρθοδόξων Χριστιανῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τῆς πόλεως ταύτης, πάσης πόλεως, χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Choir. Lord, have mercy.

Deacon. For this Holy House and for those that enter it, with faith, reverence, and the fear of God, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For godly and Orthodox Christians let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For this city, and for every city and land, and for the faithful who dwell in them, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For seasonable weather, the abundance of the fruits of the earth, and peaceful times, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For those that travel by land or by water, for the sick, for those that suffer, for captives and for their salvation, let us beseech the Lord.

Choir. Lord, have mercy.

Ὁ Διάκ. Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός. Σοί, Κύριε.

Ὁ Ἱερεύς. Ὅτι πρέπει σοι πᾶσα δόξα, τιμή, καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου πρὸς σὲ ὁ Θεός, διότι φῶς τὰ προστάγματά σου ἐπὶ τῆς γῆς. Ἀλληλούϊα (γ΄).

Deacon. For our deliverance from all tribulation, wrath, danger, and necessity, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. Succour, save, comfort, and protect us, O God, with Thy favour.

Commemorating our most holy, pure, blessed, and glorified Lady, Theotokos, and Ever-Virgin Mary, with all the Saints, let us commend ourselves and one another and our whole life to Christ our God.

Choir. To Thee, O Lord.

Priest. For to Thee belong all glory, honour, and worship, to the Father and to the Son and to the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

My spirit seeks Thee early in the night watches, for Thy commandments are a light on the earth. Alleluia (thrice).

Δικαιοσύνην μάθετε οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς. Ἀλληλούϊα (γ΄).

Ζῆλος λήψεται λαὸν ἀπαίδευτον, καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται. Ἀλληλούϊα (γ΄).

Πρόσθες αὐτοῖς κακά, Κύριε, πρόσθες αὐτοῖς κακὰ τοῖς ἐνδόξοις τῆς γῆς. Ἀλληλούϊα (γ΄).

Εἶτα τὸ ἑπόμενον Τροπάριον (τρίς)—

Ηχος πλαγ. Δ΄.

Ἰδοὺ ὁ Νυμφίος ἔρχεται ἐν τῷ μέσῳ τῆς νυκτός· καὶ μακάριος ὁ δοῦλος, ὃν εὑρήσει γρηγοροῦντα· ἀνάξιος δὲ πάλιν, ὃν εὑρήσει ῥαθυμοῦντα. Βλέπε οὖν, ψυχή μου, μὴ τῷ ὕπνῳ κατενεχθῇς, ἵνα μὴ τῷ θανάτῳ παραδοθῇς, καὶ τῆς βασιλείας ἔξω κλεισθῇς· ἀλλὰ ἀνάνηψον κράζουσα· Ἅγιος, Ἅγιος, Ἅγιος, εἶ ὁ Θεός· προστασίαις τῶν Ἀσωμάτων, σῶσον ἡμᾶς. (δίς.)

Τὴν δὲ τρίτην φορὰν εἰς τὸ τέλος—

διὰ τῆς Θεοτόκου, ἐλέησον ἡμᾶς.

Καὶ τὰ ἑξῆς Καθίσματα—

Learn righteousness, ye that dwell upon the earth. Alleluia (thrice).

Jealousy shall seize upon an untaught people, and now, fire shall devour the adversaries. Alleluia (thrice).

Bring more evils upon them, O Lord, bring more evils upon those who are glorious upon earth. Alleluia (thrice).

Then the following Verse (thrice)—

4TH PLAG. TONE.

Behold the Bridegroom cometh in the midst of the night, and blessed is the servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, lest thou be given up to death, and lest thou be shut out from the Kingdom. Wherefore rouse thyself and cry: Holy, Holy, Holy art Thou, O God; through the protection of the Heavenly Hosts, save us. (Twice.)

The third time the ending is—

through the Theotokos, have mercy upon us.

And the following Sessional Verses—

Ηχος Α΄.

Τὰ πάθη τὰ σεπτά, ἡ παροῦσα ἡμέρα, ὡς φῶτα σωστικά, ἀνατέλλει τῷ Κόσμῳ· Χριστὸς γὰρ ἐπείγεται, τοῦ παθεῖν ἀγαθότητι· ὁ τὰ σύμπαντα, ἐν τῇ δρακὶ περιέχων, καταδέχεται, ἀναρτηθῆναι ἐν ξύλῳ, τοῦ σῶσαι τὸν ἄνθρωπον.

Ἀόρατε Κριτά, ἐν σαρκὶ πῶς ὡράθης, καὶ ἔρχῃ ὑπ᾽ ἀνδρῶν, παρανόμων κτανθῆναι, ἡμῶν τὸ κατάκριμα, κατακρίνων τῷ πάθει σου; Ὅθεν αἴνεσιν, μεγαλωσύνην καὶ δόξαν, ἀναπέμποντες, τῇ ἐξουσίᾳ σου Λόγε, συμφώνως προσφέρομεν.

Ηχος πλαγ. Δ΄.

Τῶν παθῶν τοῦ Κυρίου τὰς ἀπαρχάς, ἡ παροῦσα ἡμέρα λαμπροφορεῖ. Δεῦτε οὖν φιλέορτοι, ὑπαντήσωμεν ἄσμασιν· ὁ γὰρ Κτίστης ἔρχεται, σταυρὸν καταδέξασθαι, ἐτασμοὺς καὶ μάστιγας, Πιλάτῳ κρινόμενος· ὅθεν καὶ ἐκ δούλου, ραπισθεὶς ἐπὶ κόρρης, πάντα προσίεται, ἵνα σώσῃ τὸν ἄνθρωπον. Διὰ τοῦτο βοήσωμεν· Φιλάνθρωπε Χριστὲ ὁ

1ST TONE.

The sublime sufferings, on this day, shine upon the world as a light of salvation, for Christ, of His goodness, draws near to His sufferings. He Who holds all things in His grasp, consents to be hung upon the Tree, that He may save mankind.

O Unseen Judge, how hast Thou shewn Thyself in the flesh, and how hast Thou come to be slain by lawless men ; thus through Thy suffering condemning our condemnation. Wherefore we ascribe praise and dominion and glory ; and these with one voice we offer to Thy Power, O Thou that art the Word.

4TH PLAG. TONE.

This day illuminates the beginnings of the sufferings of the Lord. Come, therefore, O friends, let us meet together with hymns ; for the Creator comes, humbling Himself to the Cross, to trial and to blows and to the judgement of Pilate. Moreover, smitten on the head by a servant, He submits to all things that He may save mankind. Wherefore let us cry : O Merciful Christ

Θεός, τῶν πταισμάτων δώρησαι τὴν ἄφεσιν, τοῖς προσκυνοῦσιν ἐν πίστει, τὰ ἄχραντα πάθη σου.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Τῶν παθῶν τοῦ Κυρίου . . .

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Σοφία· ὀρθοί, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου.

Ὁ Ἱερεύς. Εἰρήνη πᾶσι.

Ὁ Χορός. Καὶ τῷ πνεύματί σου.

Ὁ Ἱερεύς. Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου τὸ Ἀνάγνωσμα.

Ὁ Διάκ. Πρόσχωμεν.

Ὁ Ἱερεύς. Κεφ. κα', 18–43.

Τῷ καιρῷ ἐκείνῳ, ἐπανάγων ὁ Ἰησοῦς εἰς τὴν πόλιν, ἐπείνασε. Καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰμὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. Καὶ

our God, grant forgiveness of sins, to those who in faith worship Thy holy sufferings.

Glory be to the Father . . . Now, and for ever . . .

This day illuminates . . .

Deacon. Let us supplicate the Lord our God, that we may be deemed worthy to hearken unto the Holy Gospel.

Wisdom ; stand and attend. Let us hear the Holy Gospel.

Priest. Peace be with you.

Choir. And with thy spirit.

Priest. The reading is from the Holy Gospel according to Matthew.

Deacon. Let us attend.

Priest. Chap. xxi. 18–43.

At that time, as Jesus returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when

ἰδόντες οἱ Μαθηταί, ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε· Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται. Καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψεσθε.

Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διατὶ οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἴδαμεν. Ἔφη αὐτοῖς καὶ αὐτὸς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ

the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? From heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. But what

ταῦτα ποιῶ. Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθε. Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός; λέγουσιν αὐτῷ, Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.

Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπός τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὤρυξεν ἐν αὐτῷ ληνὸν, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ. Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν,

think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. Ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων· Ἐντραπήσονται τὸν υἱόν μου. Οἱ δὲ γεωργοί, ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ. Καὶ λαβόντες αὐτόν, ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς Γραφαῖς· *Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;* Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει, ποιοῦντι τοὺς καρποὺς αὐτῆς.

Ὁ Χορός. Δόξα σοι, Κύριε, δόξα σοι.

Again he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus said unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Choir. Glory to Thee, O Lord, glory to Thee.

Εἶτα ὁ Ν΄ ΨΑΛΜ.

Ὁ Ἀναγ. Ἐλέησόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου.

Ἐπὶ πλεῖον πλῦνόν με ἀπὸ τῆς ἀνομίας μου, καὶ ἀπὸ τῆς ἁμαρτίας μου καθάρισόν με.

Ὅτι τὴν ἀνομίαν μου ἐγὼ γινώσκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστὶ διαπαντός.

Σοὶ μόνῳ ἥμαρτον, καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα· ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

Ἰδοὺ γὰρ ἐν ἀνομίαις συνελήφθην, καὶ ἐν ἁμαρτίαις ἐκίσσησέ με ἡ μήτηρ μου.

Ἰδοὺ γὰρ ἀλήθειαν ἠγάπησας· τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι.

Ῥαντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι· πλυνεῖς με, καὶ ὑπὲρ χιόνα λευκανθήσομαι.

Ἀκουτιεῖς με ἀγαλλίασιν καὶ εὐφροσύνην· ἀγαλλιάσονται ὀστέα τεταπεινωμένα.

Ἀπόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἁμαρτιῶν μου, καὶ πάσας τὰς ἀνομίας μου ἐξάλειψον.

Then the 50TH PSALM

Reader. Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ, ὁ Θεός, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.

Μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου σου, καὶ τὸ πνεῦμα σου τὸ ἅγιον μὴ ἀντανέλῃς ἀπ' ἐμοῦ.

Ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου, καὶ πνεύματι ἡγεμονικῷ στήριξόν με.

Διδάξω ἀνόμους τὰς ὁδούς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐπιστρέψουσι.

Ῥῦσαί με ἐξ αἱμάτων ὁ Θεός, ὁ Θεὸς τῆς σωτηρίας μου· ἀγαλλιάσεται ἡ γλῶσσά μου τὴν δικαιοσύνην σου.

Κύριε, τὰ χείλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου.

Ὅτι, εἰ ἠθέλησας θυσίαν, ἔδωκα ἄν· ὁλοκαυτώματα οὐκ εὐδοκήσεις.

Θυσία τῷ Θεῷ πνεῦμα συντετριμμένον· καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει.

Ἀγάθυνον, Κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιών, καὶ οἰκοδομηθήτω τὰ τείχη Ἱερουσαλήμ.

Τότε εὐδοκήσεις θυσίαν δικαιοσύνης, ἀναφορὰν καὶ ὁλοκαυτώματα.

Τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my salvation: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord; and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations.

Then shall they offer young bullocks upon thine altar.

ΤΡΙΩΔΙΟΝ.

Ωδη Α΄. Ηχος Β΄.

Ὁ Εἱρμός. "Τῷ τὴν ἄβατον, κυμαινομένην "θάλασσαν θείῳ αὐτοῦ προστάγματι, ἀνα- "ξηράναντι, καὶ πεζεῦσαι δι' αὐτῆς, τὸν "Ἰσραηλίτην λαὸν καθοδηγήσαντι, Κυρίῳ "ᾄσωμεν· ἐνδόξως γὰρ δεδόξασται."

Τροπάρια. Ἡ ἀπόρρητος, Λόγου Θεοῦ κατάβασις, ὅπερ Χριστὸς αὐτός ἐστι, Θεὸς καὶ ἄνθρωπος, τὸ Θεὸς οὐχ ἁρπαγμόν, εἶναι ἡγησάμενος, ἐν τῷ μορφοῦσθαι δοῦλον, δεικνύει τοῖς Μαθηταῖς· ἐνδόξως γὰρ δεδόξασται.

Διακονῆσαι, αὐτὸς ἐλήλυθα, οὐ τὴν μορφὴν ὁ Πλαστουργός, ἑκὼν περίκειμαι, τῷ πτωχεύσαντι Ἀδάμ, ὁ πλουτῶν Θεότητι, θεῖναι ἐμήν τε αὐτοῦ, ψυχὴν ἀντίλυτρον ὁ ἀπαθὴς Θεότητι.

Καταβασία. Τῷ τὴν ἄβατον . . .

Ηχος πλαγ. Δ΄.

Κοντ. Ὁ Ἰακὼβ ὠδύρετο, τοῦ Ἰωσὴφ τὴν στέρησιν, καὶ ὁ γενναῖος ἐκάθητο ἅρματι, ὡς βασιλεὺς τιμώμενος· τῆς Αἰγυπτίας γὰρ

TRIODION.

1ST ODE. 2ND TONE.

Hymn. "Let us sing unto the Lord, Who by "His divine command dried up the impassable "and foaming sea, and permitted the people of "Israel to pass through on foot; for gloriously "has He been glorified."

Verses. The ineffable condescension of the Word of God, Who is Christ Himself, God and Man, and Who thought it not robbery to be God, shews Himself in the form of a servant to His disciples; for gloriously has He been glorified.

I, with the wealth of my Godhead, came to minister to Adam in his need. I Who fashioned his form now willingly put it on. I, the passionless Godhead, lay down My life for his ransom.

Gradual. Let us sing unto the Lord . . .

4TH PLAG. TONE.

Collect. Jacob lamented the loss of Joseph, but his noble son was seated in a chariot and honoured as a king; for when he refused to be enslaved by

τότε ταῖς ἡδοναῖς μὴ δουλεύσας, ἀντεδοξάζετο παρὰ τοῦ βλέποντος τὰς τῶν ἀνθρώπων καρδίας, καὶ νέμοντος στέφος ἄφθαρτον.

Ὁ Οἶκος. Ἐπὶ τῷ ὀδυρμῷ νῦν προσθήσωμεν ὀδυρμὸν, καὶ ἐκχέωμεν δάκρυα, μετὰ τοῦ Ἰακὼβ συγκοπτόμενοι, Ἰωσὴφ τὸν ἀοίδιμον καὶ σώφρονα, τὸν δουλωθέντα μὲν τῷ σώματι, τὴν ψυχὴν δὲ ἀδούλωτον συντηροῦντα, καὶ Αἰγύπτου παντὸς κυριεύσαντα· ὁ Θεὸς γὰρ παρέχει τοῖς δούλοις αὐτοῦ, στέφος ἄφθαρτον.

Τῇ ἁγίᾳ καὶ μεγάλῃ Δευτέρᾳ, μνείαν ποιούμεθα τοῦ μακαρίου Ἰωσὴφ τοῦ Παγκάλου, καὶ τῆς ὑπὸ τοῦ Κυρίου καταραθείσης καὶ ξηρανθείσης Συκῆς.

Στίχοι. Σώφρων Ἰωσήφ, δίκαιος κράτωρ ὤφθη,
Καὶ σιτοδότης· ὢ καλῶν θημωνία!
Τὴν Συναγωγήν, συκῆν Χριστός, Ἑβραίων,
Καρπῶν ἄμοιρον πνευματικῶν εἰκάζων,
Ἀρᾷ ξηραίνει·
Ἧς φύγωμεν τὸ πάθος.
Ταῖς τοῦ Παγκάλου Ἰωσὴφ πρεσβείαις, Χριστὲ ὁ Θεός, ἐλέησον ἡμᾶς.

the fascinations of the Egyptian woman, he was glorified by Him Who beholds the hearts of men and bestows an incorruptible crown.

Stanza. Let us now add our lamentation to that of him who laments, and let us pour out our tears with those of Jacob bewailing Joseph his glorious and wise son. For Joseph, though enslaved in body, preserved his soul in freedom, and became lord over all Egypt. For God prepares for His servants an incorruptible crown.

On Monday in Holy Week commemoration is made of the blessed and noble Joseph, and of the fig tree which was cursed and withered by the Lord.

Lines. The wise Joseph shewed himself a just ruler, and distributor of corn. Praise to thee, O goodly giver of grain.

The synagogue of the Hebrews is to the mind of Christ a fig tree destitute of spiritual fruit, and He withers it with His curse.

Let us flee from a like fate.

Through the intercessions of noble Joseph, O Christ our God, have mercy upon us.

Ωδη Η΄.

Ὁ Εἱρμός. "Ἔφριξε παίδων εὐαγῶν, τὸ "ὁμόστολον ψυχῆς ἄσπιλον σῶμα, καὶ εἶξε "τὸ τραφέν, ἐν ἀπείρῳ ὕλῃ, ἀκάματον πῦρ. "Ἀειζώου δὲ ἐκμαρανθείσης φλογός, διαιω- "νίζων ὕμνος ἀνεμέλπετο· Τὸν Κύριον πάντα "τὰ ἔργα ὑμνεῖτε, καὶ ὑπερυψοῦτε, εἰς πάντας "τοὺς αἰῶνας."

Τροπάρια. Ὑμᾶς μου τότε Μαθητάς, πάντες γνώσονται εἰ τὰς ἐμὰς ἐντολὰς τηρήσετε, φησὶν ὁ Σωτὴρ τοῖς φίλοις πρὸς πάθος μολών. Εἰρηνεύετε ἐν ἑαυτοῖς, καὶ πᾶσι· καὶ ταπεινὰ φρονοῦντες, ἀνυψώθητε· καὶ Κύριον γινώσκοντές με ὑμνεῖτε, καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας.

Τάξεως ἔμπαλιν ὑμῖν, ἐθνικῆς ἔστω τὸ κράτος ὁμογενῶν· οὐ κλῆρος γὰρ ἐμός, τυραννὶς δὲ γνώμη αὐθαίρετος. Ὁ οὖν πρόκριτος ἐν ὑμῖν εἶναι θέλων, τῶν ἄλλων ἔστω πάντων ἐσχατώτερος· καὶ Κύριον γινώσκοντές με ὑμνεῖτε, καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας.

Αἰνοῦμεν, εὐλογοῦμεν, καὶ προσκυνοῦμεν τὸν Κύριον.

8TH ODE.

Hymn. "The pure flesh and spirit of the holy "children shuddered and shrank back before the "unwearied fire that was fed with endless fuel. "Yet when the ever-living flame was quenched, "the singing of an immortal hymn began: O, all "ye works, praise ye the Lord, and exalt Him "to all Ages."

Verses. Passing onward to His Passion, the Saviour said to His friends: All then shall know that ye are My disciples if ye keep My commandments. Be at peace among yourselves and with all men; seek lowly things and raise yourselves up; and knowing Me as your Lord, sing praises and exalt Me to all Ages.

All the powers of the hosts of the Gentiles shall be ranged against you, for My portion is not with the minds of rulers, nor with their authority. He therefore that would be chief among you, let him be the servant of all; and knowing Me as your Lord, sing praises, and exalt Me to all Ages.

We praise, we bless, and we worship the Lord.

Καταβασία. Ἔφριξε παίδων εὐαγῶν . . .

Ὁ Διάκ. Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτὸς ἐν ὕμνοις τιμῶντες μεγαλύνομεν.

Ὠδη Θ΄.

Ὁ Εἱρμός. "Ἐμεγάλυνας, Χριστέ, τὴν "τεκοῦσάν σε Θεοτόκον, ἀφ' ἧς ὁ πλάστης "ἡμῶν, ὁμοιοπαθὲς περιέθου σῶμα, τὸ τῶν "ἡμετέρων λυτήριον ἀγνοημάτων· ταύτην "μακαρίζοντες, πᾶσαι γενεαί, σὲ μεγα-"λύνομεν."

Τροπάρια. Ῥύπον πάντα ἐμπαθῆ, ἀπωσάμενοι, ἐπάξιον τῆς θείας βασιλείας, γνώμην ἀναλάβετε ἔμφρονα, τοῖς σοῖς Ἀποστόλοις προέφης, ἡ πάντων σοφία, ἐν ᾗ δοξασθήσεσθε, λάμποντες ἡλίου τηλαυγέστερον.

Ἀφορῶντες εἰς ἐμέ, εἶπας Κύριε, τοῖς σεαυτοῦ μαθηταῖς, μὴ φρονῆτε ὑψηλά, ἀλλὰ συναπάχθητε τοῖς ταπεινοῖς· ἐμὸν ὅπερ πίνω, πίετε ποτήριον, ὅτι ἐν τῇ βασιλείᾳ τοῦ Πατρός, ἐμοὶ συνδοξασθήσεσθε.

Καταβασία. Ἐμεγάλυνας, Χριστέ . . .

Gradual. The pure flesh and spirit . . .

Deacon. We magnify the Theotokos and Mother of Light, and honour her with hymns.

9TH ODE.

Hymn. "Thou, O Christ, hast magnified the "Theotokos who bore Thee, and from whom "Thou, our Creator, didst put on a Body of like "passions with our own; thus releasing us from "our ignorances. We, in all generations, calling "her blessed, magnify Thee."

Verses. Thou, the wisdom of all, didst declare to Thy disciples: Cast away the impurity of human passions, and again take to yourselves that wise discernment which is worthy of the Divine Kingdom, and ye shall be glorified, and shine more brightly than the sun.

Looking unto Me, saith the Lord to His own disciples, mind not high things, but condescend to men of low estate; My cup which I drink, drink ye of it, that ye may be glorified with Me in the Kingdom of the Father.

Gradual. Thou, O Christ . . .

Ὁ Διάκ. Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός. Σοί, Κύριε.

Ὁ Ἱερεύς. Ὅτι σὲ αἰνοῦσι πᾶσαι αἱ Δυνάμεις τῶν οὐρανῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ηχος Γ΄.

Ἐξαποστειλάριον. Τὸν νυμφῶνά σου βλέπω, Σωτήρ μου, κεκοσμημένον, καὶ ἔνδυμα οὐκ ἔχω, ἵνα εἰσέλθω ἐν αὐτῷ· λάμπρυνόν μου τὴν στολὴν τῆς ψυχῆς, Φωτοδότα, καὶ σῶσόν με. (τρίς.)

Deacon. Again and again in peace let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. Succour, save, comfort, and protect us, O God, with Thy favour.

Commemorating our most holy, pure, blessed, and glorified Lady, Theotokos, and Ever-Virgin Mary, with all the Saints, let us commend ourselves and one another and our whole life to Christ, our God.

Choir. To Thee, O Lord.

Priest. For all the Powers of Heaven praise Thee, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

3RD TONE.

Canticle. I see Thy bridal hall adorned, O my Saviour, and I have no wedding garment that I may enter therein; O Giver of Light, make radiant the vesture of my soul and save me. (Thrice.)

Οἱ Αἶνοι. Πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον.

Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν· αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις. Σοὶ πρέπει ὕμνος, τῷ Θεῷ.

Αἰνεῖτε αὐτόν, πάντες οἱ Ἄγγελοι αὐτοῦ· αἰνεῖτε αὐτόν, πᾶσαι αἱ Δυνάμεις αὐτοῦ. Σοὶ πρέπει ὕμνος, τῷ Θεῷ.

Δόξα αὕτη ἔσται πᾶσι τοῖς ὁσίοις αὐτοῦ.

(Αἰνεῖτε τὸν Θεὸν ἐν τοῖς Ἁγίοις αὐτοῦ· αἰνεῖτε αὐτὸν ἐν στερέωματι τῆς δυνάμεως αὐτοῦ.

Αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις αὐτοῦ· αἰνεῖτε αὐτὸν κατὰ τὸ πλῆθος τῆς μεγαλωσύνης αὐτοῦ.)

Ηχος Α΄.

Ἐρχόμενος ὁ Κύριος πρὸς τὸ ἑκούσιον πάθος, τοῖς Ἀποστόλοις ἔλεγεν ἐν τῇ ὁδῷ· Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ παραδοθήσεται ὁ Υἱὸς τοῦ ἀνθρώπου, καθὼς γέγραπται περὶ αὐτοῦ. Δεῦτε οὖν καὶ ἡμεῖς κεκαθαρμέναις διανοίαις συμπορευθῶμεν αὐτῷ καὶ συσταυρωθῶμεν καὶ νεκρωθῶμεν δι' αὐτὸν ταῖς τοῦ βίου ἡδοναῖς· ἵνα καὶ συζήσωμεν αὐτῷ καὶ ἀκούσωμεν βοῶντος

The Praises. Let everything that hath breath praise the Lord.

O praise the Lord of Heaven; praise Him in the height. To Thee, O God, belongeth the hymn.

Praise Him, all ye Angels of His; praise Him all His host. To Thee, O God, belongeth the hymn.

Such honour have all His Saints.

(Praise God in His Holiness; praise Him in the firmament of His power.

Praise Him for His mighty acts; praise Him according to His excellent greatness.)

1ST TONE.

When the Lord was going to His voluntary Passion, He said to His Apostles on the way: Behold, we go up to Jerusalem, and the Son of Man shall be delivered up, as it is written of Him. Come, therefore, and let us accompany Him, with minds purified from the pleasures of this life, and let us be crucified and die with Him, that we may live with Him, and that we may hear Him say to us: I go now, not to the

αὐτοῦ· Οὐκέτι εἰς τὴν ἐπίγειον Ἱερουσαλὴμ διὰ τὸ παθεῖν, ἀλλὰ ἀναβαίνω πρὸς τὸν Πατέρα μου, καὶ Πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν· καὶ συνανυψῶ ὑμᾶς εἰς τὴν ἄνω Ἱερουσαλήμ, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Αἰνεῖτε αὐτὸν ἐν ἤχῳ σάλπιγγος· αἰνεῖτε αὐτὸν ἐν ψαλτηρίῳ καὶ κιθάρᾳ.

Ἐρχόμενος ὁ Κύριος . . .

Αἰνεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ· αἰνεῖτε αὐτὸν ἐν χορδαῖς καὶ ὀργάνῳ.

Ηχος πλ. Α΄.

Φθάσαντες πιστοί, τὸ σωτήριον πάθος Χριστοῦ τοῦ Θεοῦ, τὴν ἄφατον αὐτοῦ μακροθυμίαν δοξάσωμεν· ὅπως τῇ αὐτοῦ εὐσπλαγχνίᾳ, συνεγείρῃ καὶ ἡμᾶς, νεκρωθέντας τῇ ἁμαρτίᾳ, ὡς ἀγαθὸς καὶ φιλάνθρωπος.

Αἰνεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις· αἰνεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ. Πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον.

Φθάσαντες πιστοί . . .

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Ηχος πλ. Α΄.

Κύριε, ἐρχόμενος πρὸς τὸ πάθος, τοὺς ἰδίους στηρίζων Μαθητὰς ἔλεγες, κατ' ἰδίαν

earthly Jerusalem to suffer, but unto My Father and your Father, and My God and your God, and I will gather you up into the heavenly Jerusalem, into the kingdom of Heaven.

Praise Him in the sound of the trumpet; praise Him upon the lute and harp.

When the Lord was going . . .

Praise Him in the cymbals and dances; praise Him upon the strings and pipe.

1ST PLAG. TONE.

We, the faithful, have now come near to the saving Passion of Christ our God: let us glorify His ineffable forbearance, that through His compassion He may, of His mercy and pity, raise us up who were dead in our sins.

Praise Him upon the well-tuned cymbals: praise Him upon the loud cymbals. Let everything that hath breath praise the Lord.

We, the faithful, have . . .

Glory be to the Father . . . Now, and for ever . . .

1ST PLAG. TONE.

When Thou, O Lord, didst go to Thy Passion Thou didst encourage Thine own disciples and

παραλαβὼν αὐτούς· Πῶς τῶν ῥημάτων μου ἀμνημονεῖτε, ὧν πάλαι εἶπον ὑμῖν, ὅτι Προφήτην πάντα οὐ γέγραπται, εἰ μὴ ἐν Ἱερουσαλὴμ ἀποκτανθῆναι; Νῦν οὖν καιρὸς ἐφέστηκεν, ὃν εἶπον ὑμῖν· ἰδοὺ γὰρ παραδίδομαι, ἁμαρτωλῶν χερσὶν ἐμπαιχθῆναι, οἳ καὶ σταυρῷ με προσπήξαντες, ταφῇ παραδόντες, ἐβδελυγμένον λογιοῦνται ὡς νεκρόν· ὅμως θαρσεῖτε· τριήμερος γὰρ ἐγείρομαι εἰς ἀγαλλίασιν πιστῶν, καὶ ζωὴν τὴν αἰώνιον.

Σοὶ δόξα πρέπει, Κύριε ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Δόξα σοι τῷ δείξαντι τὸ φῶς.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

Ὑμνοῦμέν σε, εὐλογοῦμέν σε, προσκυνοῦμέν σε, δοξολογοῦμέν σε, εὐχαριστοῦμέν σοι διὰ τὴν μεγάλην σου δόξαν.

Κύριε Βασιλεῦ, ἐπουράνιε Θεέ, Πάτερ Παντοκράτορ· Κύριε Υἱὲ Μονογενές, Ἰησοῦ Χριστέ, καὶ Ἅγιον Πνεῦμα.

Κύριε ὁ Θεός, ὁ Ἀμνὸς τοῦ Θεοῦ, ὁ Υἱὸς

didst say to each apart : How have ye forgotten My words, which I spake to you aforetime, that in the prophets all things were not written, but this assuredly, that in Jerusalem I must be put to death? Now, therefore, the time has come of which I told you, for behold, I am betrayed, I am mocked at the hands of sinners, and they fix Me to the Cross, they deliver Me up for burial, and account Me dead and enduring corruption. Nevertheless, take courage, for on the third day, rejoicing the faithful, I rise again to the life everlasting.

To Thee belongeth all glory, O Lord our God, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages. Amen.

Glory to Thee, Who hast shewn forth the Light.

Glory be to God on high, and in earth peace, goodwill towards men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory.

O Lord God, heavenly King, God the Father Almighty ; O Lord, the only-begotten Son, Jesus Christ ; and Holy Ghost.

O Lord God, Lamb of God, Son of the Father,

τοῦ Πατρός, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου· ἐλέησον ἡμᾶς, ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου.

Πρόσδεξαι τὴν δέησιν ἡμῶν, ὁ καθήμενος ἐν δεξιᾷ τοῦ Πατρός, καὶ ἐλέησον ἡμᾶς.

Ὅτι σὺ εἶ μόνος Ἅγιος, σὺ εἶ μόνος Κύριος, Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός. Ἀμήν.

Καθ' ἑκάστην ἡμέραν εὐλογήσω σε, καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Κύριε, καταφυγὴ ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ. Ἐγὼ εἶπα· Κύριε, ἐλέησόν με· ἴασαι τὴν ψυχήν μου, ὅτι ἥμαρτόν σοι.

Κύριε, πρὸς σὲ κατέφυγον· δίδαξόν με τοῦ ποιεῖν τὸ θέλημά σου, ὅτι σὺ εἶ ὁ Θεός μου.

Ὅτι παρὰ σοὶ πηγὴ ζωῆς, ἐν τῷ φωτί σου ὀψόμεθα φῶς.

Παράτεινον τὸ ἔλεός σου τοῖς γινώσκουσί σε.

ΚΑΤΑΞΙΩΣΟΝ, Κύριε, ἐν τῇ ἡμέρᾳ ταύτῃ, ἀναμαρτήτους φυλαχθῆναι ἡμᾶς.

Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς τῶν Πατέρων ἡμῶν, καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας. Ἀμήν.

that takest away the sin of the world; have mercy upon us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest on the right hand of the Father, and have mercy upon us.

For Thou only art Holy; Thou only art Lord, Jesus Christ, in the glory of God the Father. Amen.

Day by day we bless Thee, and we praise Thy Name from the Age, and from the Age of the Age.

Lord, Thou hast been our refuge from one generation to another. I said: Lord, have mercy upon me; heal my soul, for I have sinned against Thee.

Lord, to Thee have I fled; teach me to do Thy will, for Thou art my God.

For with Thee is the well of life, and in Thy light we shall see light.

O continue forth Thy lovingkindness unto them that know Thee.

VOUCHSAFE, O Lord, to keep us this day without sin.

Blessed art Thou, O Lord, God of our fathers, and Thy Name is praised and glorified from all Ages. Amen.

Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σέ.

Εὐλογητὸς εἶ, Κύριε, δίδαξόν με τὰ δικαιώματά σου.

Εὐλογητὸς εἶ, Δέσποτα, συνέτισόν με τὰ δικαιώματά σου.

Εὐλογητὸς εἶ, Ἅγιε, φώτισόν με τοῖς δικαιώμασί σου.

Κύριε, τὸ ἔλεός σου εἰς τὸν αἰῶνα· τὰ ἔργα τῶν χειρῶν σου μὴ παρίδῃς.

Σοὶ πρέπει αἶνος, σοὶ πρέπει ὕμνος, σοὶ δόξα πρέπει, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Διάκ. Πληρώσωμεν τὴν ἑωθινὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικήν, καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός. Παράσχου Κύριε.

Ὁ Διάκ. Ἄγγελον εἰρήνης, πιστὸν

O Lord, let Thy mercy lighten upon us : as our trust is in Thee.

Blessed art Thou, O Lord: teach me Thy statutes.

Blessed art Thou, O Master: grant me understanding of Thy statutes.

Blessed art Thou, O Holy One: enlighten me by Thy statutes.

Thy mercy, O Lord, endureth for ever: despise not then the works of Thine own hands.

To Thee belongeth praise, to Thee belongeth worship, to Thee glory belongeth, to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages. Amen.

Deacon. Let us complete our morning supplication to the Lord.

Choir. Lord, have mercy.

Deacon. Succour, save, comfort, and protect us, O God, with Thy favour.

For this whole day, that it may be perfect, holy, peaceful, and sinless, let us entreat the Lord.

Choir. Grant this, O Lord.

Deacon. For an Angel of peace, a faithful

ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός. Παράσχου Κύριε.

Ὁ Διάκ. Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός. Παράσχου Κύριε.

Ὁ Διάκ. Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός. Παράσχου Κύριε.

Ὁ Διάκ. Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός. Παράσχου Κύριε.

Ὁ Διάκ. Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ Βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

Ὁ Χορός. Παράσχου Κύριε.

Ὁ Διάκ. Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεο-

Guide, a Guardian of our souls and bodies, let us entreat the Lord.

Choir. Grant this, O Lord.

Deacon. For the forgiveness and remission of our sins and transgressions, let us entreat the Lord.

Choir. Grant this, O Lord.

Deacon. For those things that are good and profitable for our souls, and for the peace of the world, let us entreat the Lord.

Choir. Grant this, O Lord.

Deacon. That the remainder of our lives may be passed in peace and penitence, let us entreat the Lord.

Choir. Grant this, O Lord.

Deacon. That the end of our lives may be Christian, without torment, blameless and peaceful, and that we may have a good defence before the fearful Judgement-Seat of Christ, let us entreat.

Choir. Grant this, O Lord.

Deacon. Commemorating our most Holy, pure, blessed, and glorified Lady, Theotokos

τόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός. Σοί, Κύριε.

Ὁ Ἱερεύς. Ὅτι Θεὸς ἐλέους καὶ οἰκτιρμῶν καὶ φιλανθρωπίας ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Ἱερεύς. Εἰρήνη πᾶσι.

Ὁ Χορός. Καὶ τῷ πνεύματί σου.

Ὁ Διάκ. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ Χορός. Σοί, Κύριε.

Ὁ Ἱερεὺς (μυστικῶς). Κύριε ἅγιε, ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν, καὶ τῷ παντεφόρῳ σου ὄμματι ἐπιβλέπων ἐπὶ πᾶσαν τὴν κτίσιν, σοὶ ἐκλίναμεν τὸν αὐχένα τῆς ψυχῆς καὶ τοῦ σώματος, καὶ δεόμεθά σου Ἅγιε Ἁγίων, ἔκτεινον τὴν χεῖρά σου τὴν ἀόρατον ἐξ ἁγίου κατοικητηρίου σου, καὶ

and Ever-Virgin Mary, with all the Saints, let us commend ourselves and one another and our whole life to Christ our God.

Choir. To Thee, O Lord.

Priest. For thou, O God, art gracious and merciful and full of compassion, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Priest. Peace be with you.

Choir. And with thy spirit.

Deacon. Let us bow our heads before the Lord.

Choir. To Thee, O Lord.

Priest (inaudibly). O holy Lord, Who dwellest Above and beholdest things Below, and with Thine all-surveying eye dost look upon all Creation, to Thee we bow the neck of our soul and body, and we pray Thee, Holy of the Holiest, stretch forth Thine unseen hand from Thy holy dwelling-place and bless all of us; and if we have

εὐλόγησον πάντας ἡμᾶς καὶ εἴτι ἡμάρτομεν ἑκουσίως ἢ ἀκουσίως, ὡς ἀγαθὸς καὶ φιλάνθρωπος Θεὸς συγχώρησον, δωρούμενος ἡμῖν τὰ ἐγκόσμια καὶ ὑπερκόσμια ἀγαθά σου. (ἐκφώνως) Σὸν γάρ ἐστι τὸ ἐλεεῖν, καὶ σώζειν ἡμᾶς, Χριστὲ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ηχος πλ. Α΄.

Ἀπόστιχα. Κύριε, πρὸς τὸ μυστήριον τὸ ἀπόῤῥητον τῆς σῆς οἰκονομίας, οὐκ ἐξαρκοῦσα ἡ τῶν ἐκ Ζεβεδαίου μήτηρ, ᾐτεῖτό σοι προσκαίρου βασιλείας τιμὴν, τοῖς ἑαυτῆς δωρήσασθαι τέκνοις· ἀλλ᾽ ἀντὶ ταύτης, ποτήριον θανάτου ἐπηγγείλω πιεῖν τοῖς φίλοις σου ὃ ποτήριον πρὸ τούτων, πιεῖν ὁ αὐτὸς ἔλεγες, ἁμαρτημάτων καθαρτήριον. Διό σοι βοῶμεν· Ἡ σωτηρία τῶν ψυχῶν ἡμῶν, δόξα σοι.

Στίχ. Ἐνεπλήσθημεν τὸ πρωΐ τοῦ ἐλέους σου, καὶ ἠγαλλιασάμεθα καὶ εὐφράνθημεν·

sinned voluntarily, or involuntarily, do Thou as our righteous and merciful God forgive, and grant to us Thine earthly and heavenly benefits. (aloud) For Thou art merciful and canst save us, Christ our God, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

1ST PLAG. TONE.

Recitative. The ineffable mystery of Thy dispensation, O Lord, was incomprehensible to the mother of the children of Zebedee, and she asked of Thee that the honour of a temporal kingdom should be granted to her sons; but instead of this Thou didst promise to Thy friends that they should drink the cup of death. Thou didst say that Thou Thyself wouldest drink this cup for them for the expiation of sins. Wherefore we cry to Thee: O salvation of our souls, glory to Thee.

Lines. Early have we been filled with Thy lovingkindness, and we did exult and rejoice.

ἐν πάσαις ταῖς ἡμέραις ἡμῶν εὐφρανθείημεν, ἀνθ' ὧν ἡμερῶν ἐταπείνωσας ἡμᾶς, ἐτῶν ὧν εἴδομεν κακά.

Κύριε, τὰ τελεώτατα φρονεῖν, τοὺς οἰκείους παιδεύων Μαθητὰς, μὴ ὁμοιοῦσθαι τοῖς ἔθνεσιν ἔλεγες, εἰς τὸ κατάρχειν τῶν ἐλαχιστοτέρων· οὐχ οὕτω γὰρ ἔσται ὑμῖν, τοῖς ἐμοῖς Μαθηταῖς, ὅτι πτωχὸς θέλων ὑπάρχω· ὁ πρῶτος οὖν ὑμῶν, ἔστω πάντων διάκονος, ὁ δὲ ἄρχων, ὡς ὁ ἀρχόμενος, ὁ προκριθεὶς δὲ ὡς ὁ ἔσχατος· καὶ γὰρ ἐλήλυθα αὐτός, τῷ πτωχεύσαντι Ἀδὰμ διακονῆσαι, καὶ λύτρον δοῦναι ἀντὶ πολλῶν, τὴν ψυχὴν τῶν βοώντων μοι, Δόξα σοι.

Στίχ. Καὶ ἔστω ἡ λαμπρότης Κυρίου τοῦ Θεοῦ ἡμῶν ἐφ' ἡμᾶς, καὶ τὰ ἔργα τῶν χειρῶν ἡμῶν κατεύθυνον ἐφ' ἡμᾶς καὶ τὸ ἔργον τῶν χειρῶν ἡμῶν κατεύθυνον.

Ηχος πλ. Δ'.

Τῆς ξηρανθείσης συκῆς διὰ τὴν ἀκαρπίαν, τὸ ἐπιτίμιον φοβηθέντες, ἀδελφοί, καρποὺς ἀξίους τῆς μετανοίας, προσάξωμεν Χριστῷ, τῷ παρέχοντι ἡμῖν τὸ μέγα ἔλεος.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Let us rejoice in all our days, in return for the days wherein Thou didst afflict us, the years wherein we saw evil.

O Lord, when Thou wast giving Thy last instruction to Thine own disciples that they should not be like the Gentiles in exercising dominion over the feeblest, Thou didst say to them: But it shall not be so with you, My disciples, inasmuch as I am desiring poverty; the first, therefore, among you, let him be the server of all, and he that rules as he who is ruled, and he who is preferred as he who is last; for truly, I have come to Adam in his need, to serve, and to give My soul a ransom for the many who cry to Me: Glory to Thee.

Lines. And let the splendour of the Lord our God be upon us; and do Thou direct for us the works of our hands, even the work of our hands do Thou direct.

4TH PLAG. TONE.

The fig tree was withered because of its unfruitfulness; let us therefore, brethren, fearing a like sentence, bring forth fruits worthy of repentance to Christ, Who has bestowed on us the Great Mercy.

Glory be . . . Now, and for ever . . .

Ηχος πλ. Δ'.

Δευτέραν Εὔαν τὴν Αἰγυπτίαν, εὑρὼν ὁ δράκων, διὰ ῥημάτων, ἔσπευδε κολακείας, ὑποσκελίσαι τὸν Ἰωσήφ· ἀλλ' αὐτὸς καταλιπὼν τὸν χιτῶνα, ἔφυγε τὴν ἁμαρτίαν, καὶ γυμνὸς οὐκ ᾐσχύνετο, ὡς ὁ Πρωτόπλαστος, πρὸ τῆς παρακοῆς· αὐτοῦ ταῖς ἱκεσίαις Χριστέ, ἐλέησον ἡμᾶς.

Ἀγαθὸν τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ, καὶ ψάλλειν τῷ Ὀνόματί σου Ὕψιστε. Τοῦ ἀναγγέλλειν τὸ πρωῒ τὸ ἔλεός σου, καὶ τὴν ἀλήθειάν σου καθ' ἡμέραν.

Ἅγιος ὁ Θεός . . . (ὅρα σελ. 1).

Κοντάκ. Ὁ Ἰακὼβ ὠδύρετο . . . (ὅρα σελ. 30).

Κύριε ἐλέησον. (ιβ'.)

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Τὴν τιμιωτέραν τῶν Χερουβὶμ καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν Σεραφίμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως Θεοτόκον, σὲ μεγαλύνομεν.

Ἐν ὀνόματι Κυρίου εὐλόγησον, πάτερ.

4TH PLAG. TONE.

The Tempter finding the Egyptian woman a second Eve in words, hastened by flattery to cause the downfall of Joseph; but Joseph left his garment and fled from sin, and being naked was unashamed, even as our first parent, before the Fall. By his supplication, Christ, have mercy upon us.

It is a good thing to confess unto the Lord, to sing praises unto Thy Name, O Most High. To tell of Thy lovingkindness early in the morning, and of Thy Truth day by day.

Holy God . . . (see page 1).

Collect. Jacob lamented . . . (see page 30).

Lord, have mercy. (Twelve times.)

Glory be to the Father . . . Now, and for ever . . .

Thou art more honourable than the Cherubim and incomparably more glorious than the Seraphim; Thou, without spot of sin, didst bear God, the Word; and Thee, verily the Theotokos, we magnify.

In the Name of the Lord, father, give the blessing.

Ὁ Ἱερεύς. Ὁ ὢν εὐλογητός, Χριστὸς ὁ Θεὸς ἡμῶν, πάντοτε, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Ἀναγ. Ἐπουράνιε Βασιλεῦ, τοὺς πιστοὺς βασιλεῖς ἡμῶν στερέωσον· τὴν πίστιν στήριξον· τὰ ἔθνη πράϋνον· τὸν κόσμον εἰρήνευσον· τὴν πόλιν ταύτην καλῶς διαφύλαξον· τοὺς προαπελθόντας πατέρας καὶ ἀδελφοὺς ἡμῶν ἐν σκηναῖς, δικαίων τάξον· καὶ ἡμᾶς ἐν μετανοίᾳ καὶ ἐξομολογήσει παράλαβε, ὡς ἀγαθὸς καὶ φιλάνθρωπος.

Ὁ Ἱερεύς. Δόξα σοι, Χριστὲ ὁ Θεός, ἡ ἐλπὶς ἡμῶν, δόξα σοι.

Ὁ Ἀναγ. Δόξα . . . Νῦν, καὶ ἀεὶ . . . Κύριε ἐλέησον (τρίς).

Πάτερ ἅγιε εὐλόγησον.

Ὁ Ἱερεύς. Ἐρχόμενος ὁ Κύριος ἐπὶ τὸ ἑκούσιον πάθος διὰ τὴν ἡμῶν σωτηρίαν, Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου καὶ παναμώμου ἁγίας αὐτοῦ Μητρός· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων· ἱκεσίαις

Priest. Christ our God is blessed always, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Reader. O Heavenly King, strengthen our faithful kings; establish the Faith, pacify the heathen, give peace to the world, protect the welfare of this city, place our departed fathers and brethren in the dwellings of the just, and of Thy goodness and mercy receive us also with our penitence and thanksgiving.

Priest. Glory to Thee, O Christ, our God and our Hope, glory to Thee.

Reader. Glory be to the Father . . . Now, and for ever . . . Lord, have mercy (thrice).

Holy father, give the blessing.

Priest. May Christ, our true God, the Lord, Who willingly endured the Passion for our salvation, have mercy upon us, through the intercessions of His most pure and holy Mother; through the virtue of the precious and life-giving Cross; through the protection of the precious Spiritual Powers in Heaven; through the supplications of

τοῦ τιμίου, ἐνδόξου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων, ἐνδόξων καὶ Πανευφήμων Ἀποστόλων· τῶν ἁγίων ἐνδόξων καὶ καλλινίκων Μαρτύρων· τῶν Ὁσίων καὶ Θεοφόρων Πατέρων ἡμῶν· τῶν ἁγίων καὶ δικαίων Θεοπατόρων Ἰωακεὶμ καὶ Ἄννης· τοῦ ἁγίου (τῆς ἡμέρας), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων σου τῶν Ἁγίων, ἐλεήσαι καὶ σώσαι ἡμᾶς, ὡς Ἀγαθὸς καὶ Φιλάνθρωπος, καὶ Ἐλέημων Θεός.

Δι' εὐχῶν τῶν ἁγίων Πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐλέησον ἡμᾶς.

Ὁ Χορός. Ἀμήν.

the glorious Prophet and Forerunner John the Baptist; of the holy, glorious, and honourable Apostles; of the holy, glorious, and victorious Martyrs; of our Saintly and Holy Fathers; of the holy and righteous divine ancestors Joachim and Anna; of Saint (of the day), whose memory we celebrate, and of all the Saints, and save us through His goodness and compassion as our Merciful God.

Through the prayers of our Holy Fathers have mercy upon us, O Lord Jesus Christ, our God.

Choir. Amen.

ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΤΡΙΤΗ.

(Ὁ Ὄρθρος ψάλλεται τῇ Δευτέρα ἑσπέρας.)

Ἡ Ἀκολουθία τῆς ἡμέρας ταύτης ψάλλεται ἀπαραλλάκτος, ὡς διετάχθη ἐν σελ. 1–22, εἶτα ὡς ἐξῆς—

Ηχος πλ. Δ΄.

Ἰδοὺ ὁ Νυμφίος ἔρχεται ἐν τῷ μέσῳ τῆς νυκτός· καὶ μακάριος ὁ δοῦλος, ὃν εὑρήσει γρηγοροῦντα· ἀνάξιος δὲ πάλιν, ὃν εὑρήσει ῥᾳθυμοῦντα. Βλέπε οὖν ψυχή μου, μὴ τῷ ὕπνῳ κατενεχθῇς, ἵνα μὴ τῷ θανάτῳ παραδοθῇς, καὶ τῆς Βασιλείας ἔξω κλεισθῇς· ἀλλὰ ἀνάνηψον κράζουσα. Ἅγιος, Ἅγιος, Ἅγιος εἶ ὁ Θεός· πρεσβείαις τοῦ Προδρόμου σῶσον ἡμᾶς (δίς).

Τὴν δὲ τρίτην φορὰν εἰς τὸ τέλος—Διὰ τῆς Θεοτόκου, ἐλέησον ἡμᾶς.

TUESDAY IN HOLY WEEK.

(Matins sung on Monday evening by anticipation.)

This service is the same as that for the previous day (see pages 1–22), then as follows—

4TH PLAG. TONE.

Behold, the Bridegroom cometh in the midst of the night; and blessed is the servant whom He shall find watching, and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, lest thou be given up to death, and lest thou be shut out of the Kingdom. Wherefore rouse thyself and cry: Holy, Holy, Holy art Thou, O God; through the intercessions of the Forerunner, save us (twice).

The third time the ending is— through the Mother of God, have mercy upon us.

Ηχος Δ'.

Καθίσματα. Τὸν Νυμφίον ἀδελφοὶ ἀγαπήσωμεν, τὰς λαμπάδας ἑαυτῶν εὐτρεπίσωμεν, ἐν ἀρεταῖς ἐκλάμποντες καὶ πίστει ὀρθῇ, ἵνα ὡς αἱ φρόνιμοι, τοῦ Κυρίου Παρθένοι, ἕτοιμοι εἰσέλθωμεν, σὺν αὐτῷ εἰς τοὺς γάμους· ὁ γὰρ Νυμφίος δῶρον ὡς Θεός, πᾶσι παρέχει τὸν ἄφθαρτον στέφανον.

Βουλευτήριον Σωτήρ, παρανομίας κατὰ σοῦ, Ἱερεῖς καὶ Γραμματεῖς, φθόνῳ ἀθροίσαντες δεινῶς, εἰς προδοσίαν ἐκίνησαν τὸν Ἰούδαν· ὅθεν ἀναιδῶς, ἐξεπορεύετο, ἐλάλει κατὰ σοῦ, τοῖς παρανόμοις λαοῖς· Τί μοι φησὶ παρέχετε, κἀγὼ ὑμῖν αὐτὸν παραδώσω εἰς χεῖρας ὑμῶν; Τῆς κατακρίσεως τούτου ῥῦσαι, Κύριε, τὰς ψυχὰς ἡμῶν.

Ηχος πλ. Δ'.

Ὁ Ἰούδας τῇ γνώμῃ φιλαργυρεῖ, κατὰ τοῦ Διδασκάλου ὁ δυσμενής, κινεῖται, βουλεύεται, μελετᾷ τὴν παράδοσιν, τοῦ φωτὸς ἐκπίπτει, τὸ σκότος δεχόμενος, συμφωνεῖ τὴν πρᾶσιν, πωλεῖ τὸν ἀτίμητον· ὅθεν καὶ ἀγχόνην, ἀμοιβὴν ὧν περ ἔδρα, εὑρίσκει ὁ ἄθλιος, καὶ ἐπώδυνον θάνατον. Τῆς αὐτοῦ ἡμᾶς λύτ-

4TH TONE.

Sessional Verses. Brethren, let us love the Bridegroom, and carefully tend our torches, which are aflame with virtues and the true Faith; that, like the wise virgins of the Lord, we may be ready to enter with Him to the marriage-feast; for the Bridegroom, as God, bestows a gift on all, the incorruptible crown.

The priests and scribes called together, O Saviour, a lawless council against Thee, scheming murder, and they forced Judas into treachery. Wherefore he went forth shamelessly and spoke against Thee to the lawless people: What will ye give me, said he, and I will betray Him into your hands? O Lord, deliver our souls from this condemnation.

4TH PLAG. TONE.

Judas with avaricious mind, and moved with enmity against the Master, deliberates and meditates betrayal; he falls from the light and receives the darkness; he agrees to the terms, and sells Him Who is above all price. Wherefore he, most miserable of men, finds a gibbet and a terrible death the reward of his deeds. O Christ

ρωσαι, μερίδος Χριστὲ ὁ Θεός, τῶν πταισμάτων ἄφεσιν δωρούμενος, τοῖς ἑορτάζουσι πόθῳ, τὸ ἄχραντον πάθος σου.

Δόξα . . . Νῦν, καὶ . . .

Ὁ Ἰούδας τῇ γνώμῃ . . .

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (σελ. 24).

Τὸ Εὐαγγέλιον ἐκ τοῦ κατὰ Ματθαῖον.

Κεφ. κβ'. 15.

Ὁ Ἱερεύς. Τῷ καιρῷ ἐκείνῳ, συμβούλιον ἔλαβον οἱ Φαρισαῖοι κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες· Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ; Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, Τί με πειράζετε, ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; λέγουσιν αὐτῷ, Καίσαρος. Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν

our God, redeem us from his lot, Thou Who dost grant forgiveness of sins to those who desire to celebrate Thy most pure Passion.

Glory be . . . Now, and for ever . . .

Judas with avaricious mind . . .

Deacon. Let us supplicate the Lord . . . (page 24).

The Gospel according to Matthew, ch. xxii. 15.

Priest. At that time the Pharisees took counsel how they might entangle Jesus in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the

τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, Μωσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ· ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτά. Ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος, Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν,

things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when

ἀλλὰ ζώντων. Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό· καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικός, πειράζων αὐτὸν, καὶ λέγων, Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστι; Λέγουσιν αὐτῷ· Τοῦ Δαυΐδ. Λέγει αὐτοῖς· πῶς οὖν Δαυὶδ ἐν πνεύματι, Κύριον αὐτὸν καλεῖ, λέγων· "Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;" Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι; Καὶ οὐδεὶς ἠδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας

the multitude heard this they were astonished at his doctrine.

When the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions. (Ch. xxiii.) Then spake Jesus

ἐπερωτῆσαι αὐτὸν οὐκέτι. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις, καὶ τοῖς Μαθηταῖς αὐτοῦ, λέγων· Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι· πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιῆτε· λέγουσι γάρ, καὶ οὐ ποιοῦσι. Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν. Φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί, Ῥαββί. Ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής, ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ Πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. Μηδὲ κληθῆτε καθηγηταί· εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής, ὁ Χριστός. Ὁ δὲ μείζων ὑμῶν,

to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye

ἔσται ὑμῶν διάκονος. Ὅστις δὲ ὑψώσει ἑαυτόν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται. Οὐαὶ δὲ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα. Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηράν, ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοί, οἱ λέγοντες· ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστὶν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν; καὶ, ὃς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. Μωροὶ καὶ τυφλοί· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; Ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν

shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it and by all things thereon. And whoso shall swear by the temple, sweareth by it and by him that dwelleth therein. And he that shall swear by heaven, sweareth

πᾶσι τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. Ὁδηγοὶ τυφλοί, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας. Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν. Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. Οὕτω καὶ ὑμεῖς, ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ ὑμῖν, Γραμματεῖς καὶ

by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of

Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, καὶ λέγετε· εἰ ἤμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν Προφητῶν. Ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς Προφήτας. Καὶ ὑμεῖς πληρώσετε τὸ μέτρον τῶν πατέρων ὑμῶν. Ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; Διὰ τοῦτο, ἰδού, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Ἀμὴν λέγω ὑμῖν, Ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ

the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall

τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. Λέγω γὰρ ὑμῖν, Οὐ μή με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Ὁ Χορός. Δόξα σοι, Κύριε, δόξα σοι.

Εἶτα ὁ Ν' ψαλμός (ὅρα σελ. 28).

Ηχος Β'.

Κοντάκιον. Τὴν ὥραν ψυχή, τοῦ τέλους ἐννοήσασα, καὶ τὴν ἐκκοπήν τῆς συκῆς δειλιάσασα, τὸ δοθέν σοι τάλαντον, φιλοπόνως ἔργασαι ταλαίπωρε, γρηγοροῦσα καὶ κράζουσα· μὴ μείνωμεν ἔξω τοῦ νυμφῶνος Χριστοῦ.

Ὁ Οἶκος. Τί ῥᾳθυμεῖς, ἀθλία ψυχή μου; τί φαντάζῃ ἀκαίρως μερίμνας ἀφελεῖς; τί ἀσχολεῖς πρὸς τὰ ῥέοντα; ἐσχάτη ὥρα ἐστὶν ἀπάρτι, καὶ χωρίζεσθαι μέλλομεν τῶν ἐνταῦθα· ἕως καιρὸν κεκτημένη, ἀνάνηψον κράζουσα· Ἡμάρτηκά σοι Σωτήρ μου· μὴ ἐκκόψῃς με, ὥσπερ τὴν ἄκαρπον συκῆν, ἀλλ' ὡς εὔσπλαγχνος Χριστέ, κατοικτείρησον,

say, Blessed is he that cometh in the Name of the Lord.

Choir. Glory to Thee, O Lord, glory to Thee.

Then the 50th Psalm (see page 28).

2ND TONE.

Collect. Thou hast realised, O my soul, the hour of reckoning, and thou hast, in thy misery, feared the cutting down of the fig tree; work therefore most diligently with the talent which has been confided to thee, both watch and pray; grant that we remain not without, at the marriage festival of Christ.

Stanza. Why art thou heedless, O my miserable soul? Why dost thou out of season imagine vain cares? Why dost thou occupy thyself with that which passeth away? The last hour is at hand, and we are shortly to depart from that which is around us. Until that time arrives, rouse thyself and cry: I have sinned against Thee, my Saviour; smite me not as the unfruitful fig tree,

φόβῳ κραυγάζουσαν· Μὴ μείνωμεν ἔξω τοῦ νυμφῶνος Χριστοῦ.

Τῇ ἁγίᾳ καὶ μεγάλῃ Τρίτῃ, τῆς τῶν δέκα Παρθένων παραβολῆς, τῆς ἐκ τοῦ ἱεροῦ Εὐαγγελίου, μνείαν ποιούμεθα.

Στίχοι. Τρίτη μεγίστη Παρθένους δέκα φέρει,
Νίκην φερούσας ἀδεκάστου Δεσπότου.
Ἀλλ', ὦ Νυμφίε Χριστέ, μετὰ τῶν φρονίμων ἡμᾶς συναρίθμησον Παρθένων, καὶ τῇ ἐκλεκτῇ σου σύνταξον ποίμνῃ, καὶ ἐλέησον ἡμᾶς. Ἀμήν.

ΤΡΙΩΔΙΟΝ.

Ωδη Η'. Ηχος Β'.

Ὁ Εἱρμός. "Τῷ δόγματι, τῷ τυραννικῷ, " οἱ ὅσιοι τρεῖς Παῖδες μὴ πεισθέντες, ἐν τῇ " καμίνῳ βληθέντες, Θεὸν ὡμολόγουν ψάλ- " λοντες· Εὐλογεῖτε τὰ ἔργα, Κυρίου τὸν " Κύριον."

Τροπάρια. Ῥαθυμίαν, ἄποθεν ἡμῶν, βαλώμεθα καὶ φαιδραῖς ταῖς λαμπάσι, τῷ ἀθανάτῳ

but do Thou, as the merciful Christ, have compassion upon me, for I cry out in fear ; grant that we remain not without, at the marriage festival of Christ.

On Tuesday in Holy Week commemoration is made of the parable of the ten Virgins from the Holy Gospel.

Lines. Great Tuesday brings the ten Virgins,

Who bring the victory of our faithful Master.
Number us, O Christ the Bridegroom, among the wise Virgins, unite us with Thy chosen flock, and have mercy upon us. Amen.

TRIODION.

8TH ODE. 2ND TONE.

Hymn. "The three holy children were not "obedient to the decree of the tyrant, and even "when cast into the furnace they acknowledged "God and sang : O all ye works of the Lord, bless "ye the Lord."

Verses. Let us cast indolence away from us, and let us meet Christ, the immortal Bridegroom,

Νυμφίῳ Χριστῷ, ὕμνοις συναντήσωμεν· Εὐλογεῖτε βοῶντες, τὰ ἔργα τὸν Κύριον.

Ἱκανούσθω τὸ κοινωνικόν, ψυχῆς ἡμῶν ἔλαιον ἐν ἀγγείοις, ὅπως ἐπάθλων μὴ θέντες καιρὸν ἐμπορίας ψάλλωμεν. Εὐλογεῖτε τὰ ἔργα Κυρίου τὸν Κύριον.

Τὸ τάλαντον, ὅσοι πρὸς Θεοῦ ἐδέξασθε ἰσοδύναμον χάριν, ἐπικουρίᾳ τοῦ δόντος Χριστοῦ, αὐξήσατε ψάλλοντες· Εὐλογεῖτε τὰ ἔργα Κυρίου τὸν Κύριον.

Αἰνοῦμεν, εὐλογοῦμεν καὶ προσκυνοῦμεν τὸν Κύριον.

Καταβασία. Τῷ δόγματι, τῷ τυραννικῷ . . .

Ὁ Διάκ. Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτὸς ἐν ὕμνοις τιμῶντες μεγαλύνομεν.

Ωδη Θ΄.

Ὁ Εἱρμός. "Ἡ τὸν ἀχώρητον Θεόν, ἐν "γαστρὶ χωρήσασα καὶ χαρὰν τῷ Κόσμῳ "κυήσασα· σὲ ὑμνοῦμεν Παναγία Παρθένε."

Τροπάρια. Τοῖς μαθηταῖς ὁ Ἀγαθός, γρηγορεῖτε, ἔφησας· ᾗ γὰρ ὥρᾳ ἥξει ὁ Κύριος, ἀγνοεῖτε ἀποδοῦναι ἑκάστῳ.

Ἐν τῇ δευτέρᾳ σου φρικτῇ παρουσίᾳ,

with flaming torches and with hymns, and let us cry: O all ye works, bless ye the Lord.

May the oil of fellowship in the vessels of our soul be sufficient, so that we may not have to spend the time of rewards in its purchase, but may then sing: O all ye works of the Lord, bless ye the Lord.

The talent which Christ gave, do ye, as many as have received grace from God, with His help increase according to that grace, and sing: O all ye works of the Lord, bless ye the Lord.

We praise, we bless, and we worship the Lord.

Gradual. The three holy children . . .

Deacon. We magnify the Theotokos and Mother of Light, and honour her with hymns.

9TH ODE.

Hymn. "We praise thee, O most holy Virgin; "thou who in thy womb didst contain the infinite "God, and engender joy for the world."

Verses. Thou, O Lord, didst say to Thy disciples: Watch, for in the hour ye know not, the Lord shall come and shall recompense each.

In Thy second dread coming, do Thou, O

Δέσποτα, δεξιοῖς προβάτοις με σύνταξον, τῶν πταισμάτων παριδών μου τὰ πλήθη.

Καταβάσια. Ἡ τὸν ἀχώρητον Θεόν . . .

Ὁ Διάκ. Ἔτι καὶ ἔτι . . . (ὅρα σελ. 34).

Ὁ Χορός.

Ἐξαποστειλάριον. Τὸν νυμφῶνα σου βλέπω . . . (σελ. 34).

Οἱ Λῖνοι (ὅρα σελ. 35).

Ἐν τούτοις ψάλλομεν τὰ παρόντα δύο Ἰδιόμελα (δευτεροῦντες αὐτά).

Ηχος Α΄.

Ἐν ταῖς λαμπρότησι τῶν Ἁγίων σου, πῶς εἰσελεύσομαι ὁ ἀνάξιος; ἐὰν γὰρ τολμήσω συνεισελθεῖν εἰς τὸν νυμφῶνα, ὁ χιτὼν με ἐλέγχει, ὅτι οὐκ ἔστι τοῦ γάμου, καὶ δέσμιος ἐκβαλοῦμαι ὑπὸ τῶν Ἀγγέλων· καθάρισον Κύριε, τὸν ῥύπον τῆς ψυχῆς μου, καὶ σῶσόν με ὡς φιλάνθρωπος.

Αἰνεῖτε αὐτὸν . . .

Ἐν ταῖς λαμπρότησι . . .

Αἰνεῖτε αὐτὸν . . .

Ηχος Β΄.

Ὁ τῆς ψυχῆς ῥαθυμίᾳ νυστάξας, οὐ κέκτημαι Νυμφίε Χριστέ, καιομένην λαμπάδα

Master, overlook the multitude of my sins and set me with the flock on Thy right hand.

Gradual. We praise thee, O most holy Virgin . . .

Deacon. Again and again . . . (see page 34).

Choir.

Canticle. I see Thy bridal hall . . . (see page 34).

The Praises (see page 35).

In these the following two chants are sung, each being repeated.

1ST TONE.

Into the splendour of Thy Saints, how can I, who am unworthy, enter? For should I dare come into the bridal hall, my vesture betrays me, for it is not a wedding garment, and as a prisoner I shall be cast out by the Angels. O Lord, cleanse the impurity of my soul, and of Thy mercy save me.

Praise Him . . .

Into the splendour . . .

Praise Him . . .

2ND TONE.

Since I, O Christ the Bridegroom, have permitted my soul to slumber in indolence, I do not

τὴν ἐξ ἀρετῶν, καὶ νεάνισιν ὡμοιώθην μωραῖς, ἐν καιρῷ τῆς ἐργασίας ῥεμβόμενος· τὰ σπλάγχνα τῶν οἰκτιρμῶν σου, μὴ κλείσῃς μοι Δέσποτα· ἀλλ' ἐκτινάξας μου τὸν ζοφερὸν ὕπνον ἐξανάστησον, καὶ ταῖς φρονίμοις συνεισάγαγε Παρθένοις, εἰς νυμφῶνα τὸν σόν, ὅπου ἦχος καθαρὸς ἑορταζόντων, καὶ βοώντων ἀπαύστως· Κύριε δόξα σοι.

Αἰνεῖτε αὐτὸν ἐν κυμβάλοις . . .

Ὁ τῆς ψυχῆς . . .

Δόξα . . . Νῦν, καὶ . . .

Τοῦ κρύψαντος τὸ τάλαντον, τὴν κατάκρισιν ἀκούσασα ψυχή, μὴ κρύπτε λόγον Θεοῦ· κατάγγελλε τὰ θαυμάσια αὐτοῦ, ἵνα πλεονάζουσα τὸ χάρισμα εἰσέλθῃς εἰς τὴν χαρὰν τοῦ Κυρίου σου.

Εἶτα—Σοὶ δόξα πρέπει καὶ Δόξα σοι τῷ δείξαντι (σελ. 37) καὶ Πληρώσωμεν . . . (σελ. 39).

Ηχος πλ. Β'.

Ἀπόστιχα. Δεῦτε πιστοί, ἐπεργασώμεθα προθύμως τῷ Δεσπότῃ· νέμει γὰρ τοῖς δούλοις τὸν πλοῦτον, καὶ ἀναλόγως ἕκαστος, πολυπλασιάσωμεν, τὸ τῆς χάριτος τάλαντον· ὁ μὲν σοφίαν κοσμείτω, δι' ἔργων ἀγαθῶν· ὁ

possess a torch aflame with virtue, and like the foolish Virgins, I meditate when it is the time for action. Close not against me, O Master, Thy bowels of compassion; but rouse me up to shake off my heavy sleep, and do Thou bring me in with the wise Virgins to Thy bridal hall, where there is the song of those who feast and their unceasing cry: O Lord, glory to Thee.

Praise Him upon the well-tuned cymbals . . .

Since I, O Christ . . .

Glory . . . Now, and for ever . . .

Since thou, O my soul, hast heard the condemnation of him who hid his talent, do thou hide not away likewise the Word of God: tell out His wonders, in order that, abounding in grace, thou mayest enter into the joy of thy Lord.

Then—To Thee belongeth all glory, and Glory to Thee Who hast shown us the Light . . . (page 37), and Let us complete . . . (page 39).

2ND PLAG. TONE.

Recitative. Come, ye faithful, let us work earnestly for the Master, for He distributes His wealth to His servants. Let us therefore, each according to our power, increase our talent of grace. Let one have a care for wisdom through

δὲ λειτουργίαν λαμπρότητος ἐπιτελείσθω· κοινωνείτω δὲ τοῦ λόγου, πιστῶς τῷ ἀμυήτῳ· καὶ σκυρπιζέτω τὸν πλοῦτον, πένησιν ἄλλος· οὕτω γὰρ τὸ δάνειον πολυπλασιάσομεν, καὶ ὡς οἰκονόμοι πιστοὶ τῆς χάριτος, δεσποτικῆς χαρᾶς ἀξιωθῶμεν· αὐτῆς ἡμᾶς καταξίωσον, Χριστὲ ὁ Θεός, ὡς φιλάνθρωπος.

Στίχ. Ἐνεπλήσθημεν τὸ πρωΐ τοῦ ἐλέους σου, καὶ ἠγαλλιασάμεθα καὶ εὐφράνθημεν· ἐν πάσαις ταῖς ἡμέραις ἡμῶν εὐφρανθείημεν, ἀνθ' ὧν ἡμερῶν ἐταπείνωσας ἡμᾶς, ἐτῶν ὧν εἴδομεν κακά.

Ὅταν ἔλθῃς ἐν δόξῃ μετ' Ἀγγελικῶν Δυνάμεων, καὶ καθίσῃς ἐν θρόνῳ, Ἰησοῦ διακρίσεως, μή με Ποιμὴν ἀγαθὲ διαχωρίσῃς· ὁδοὺς δεξιὰς γὰρ οἶδας, διεστραμμέναι δέ εἰσιν αἱ εὐώνυμοι· μὴ οὖν ἐρίφοις με, τὸν τραχὺν τῇ ἁμαρτίᾳ συναπολέσῃς, ἀλλὰ τοῖς ἐκ δεξιῶν, συναριθμήσας προβάτοις, σῷσόν με ὡς φιλάνθρωπος.

Στίχ. Καὶ ἔστω ἡ λαμπρότης Κυρίου τοῦ Θεοῦ ἡμῶν ἐφ' ἡμᾶς, καὶ τὰ ἔργα τῶν χειρῶν ἡμῶν κατεύθυνον ἐφ' ἡμᾶς, καὶ τὸ ἔργον τῶν χειρῶν ἡμῶν κατεύθυνον.

good works; let another celebrate a service of splendour; let another faithfully communicate the Word to the ignorant; let another scatter his wealth to the poor; for thus we increase our debt, and as faithful stewards of the grace given, we may be rendered more worthy of our Master's favour. Of this, of Thy mercy, do Thou, O Christ our God, deem us worthy.

Lines. Early have we been filled with Thy loving kindness, and we did exult and rejoice. Let us rejoice in all our days, in return for the days wherein Thou didst afflict us, the years wherein we saw evil.

When Thou, O Jesus, shalt come in glory with the Heavenly Hosts, and shalt sit upon the throne of Thy Judgment, O Good Shepherd, drive me not away. For Thou knowest the ways of righteousness, and those on the left have turned aside; therefore suffer me not to perish with the goats, though I be rugged with sin, but number me with the flocks on Thy right hand, and of Thy mercy save me.

Lines. And let the splendour of the Lord our God be upon us, and do Thou direct for us the works of our hands, even the work of our hands do Thou direct.

Ὁ Νυμφίος ὁ κάλλει ὡραῖος, παρὰ πάντας ἀνθρώπους, ὁ συγκαλέσας ἡμᾶς, πρὸς ἑστίασιν πνευματικὴν τοῦ νυμφῶνός σου, τὴν δυσείμονά μου μορφὴν, τῶν πταισμάτων, ἀπαμφίεσον, τῇ μεθέξει τῶν παθημάτων σου, καὶ στολὴν δόξης κοσμήσας, τῆς σῆς ὡραιότητος δαιτυμόνα φαιδρὸν ἀνάδειξον, τῆς βασιλείας σου ὡς εὔσπλαγχνος.

Δόξα . . . Νῦν, καὶ . . .

Ηχος Βαρυς.

Ἰδού σοι τὸ τάλαντον, ὁ Δεσπότης ἐμπιστεύει ψυχή μου· φόβῳ δέξαι τὸ χαρίσμα, δάνεισαι τῷ δεδωκότι, διάδος πτωχοῖς, καὶ κτῆσαι φίλον τὸν Κύριον· ἵνα στῇς ἐκ δεξιῶν αὐτοῦ, ὅταν ἔλθῃ ἐν δόξῃ, καὶ ἀκούσῃς μακαρίας φωνῆς· Εἴσελθε δοῦλε, εἰς τὴν χαρὰν τοῦ Κυρίου σου. Αὐτῆς ἀξίωσόν με, Σωτὴρ τὸν πλανηθέντα, διὰ τὸ μέγα σου ἔλεος.

Εἶτα τό, Ἀγαθὸν τὸ ἐξομολογεῖσθαι, καὶ τὰ λοιπὰ τῆς Ἀκολουθίας, ὡς καὶ χθές (ὅρα σελ. 44).

Τὸ Κοντάκιον ἔστι Τὴν ὥραν ψυχή . . . (ὅρα σελ. 56).

Thou, O Bridegroom, dost exceed in beauty all the sons of men, and Thou hast called us to the spiritual festival of Thy bridal hall. Through participation in Thy sufferings, do Thou remove the mean raiment of my sins, and adorn me with a robe of glory, which will proclaim me a radiant guest of the glorious beauty of Thy Kingdom; for Thou, O Lord, art merciful.

Glory . . . Now, and for ever . . .

Grave Tone.

Behold, O my soul, the Master has confided to thee a talent; receive the favour with fear; lend to Him Who gave; distribute to the poor, and acquire for thyself thy Lord as thy Friend; that, when He shall come in glory, thou mayest stand on His right hand and hear His blessed voice: Enter, my servant, into the joy of thy Lord. O my Saviour, deem me, the wanderer, worthy of this, through Thy great mercy.

Then, "It is a good thing to confess," and the rest of the service as on the previous day (see page 44).

The Collect is, "Thou hast realised . . ." (see page 56).

ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΤΡΙΤΗ.

(Ὁ Ἑσπερινὸς ψαλλέται τῇ Τρίτῃ πρωΐ.)

Μετὰ τὸν Προοιμιακόν (ὅρα τὴν ἀκολουθίαν τῆς ἁγίας καὶ Μεγάλης Πέμπτης) καὶ τὰ Πρὸς Κύριον (ψαλ. ριθ΄-ρλδ), εἰς τὸ, Κύριε ἐκέκραξα, ἱστῶμεν Στιχ. ι΄, καὶ ψάλλομεν τὰ εἰς τοὺς Αἴνους, ὡς ἐφεξῆς Ἰδιόμελα, δευτεροῦντες τὰ πρῶτα τέσσαρα.

Ἐν ταῖς λαμπρότησι τῶν Ἁγίων σου . . .
(ὅρα σελ. 59).
Ἐμὲ ὑπομενοῦσι . . .
Ἐν ταῖς λαμπρότησι . . .
Ἐκ βαθέων . . .
Ὁ τῇ ψυχῆς ῥᾳθυμίᾳ νυστάξας . . .
(ὅρα σελ. 59).
Γενηθήτω τὰ ὦτά σου . . .
Ὁ τῇ ψυχῆς . . .
Ἐὰν ἀνομίας . . .
Τοῦ κρύψαντος τὸ τάλαντον . . . (ὅρα σελ. 60).

TUESDAY IN HOLY WEEK.

(Vespers sung on Tuesday morning by anticipation.)

After the 103rd Psalm (see the service for Thursday in Holy Week) and the 119th to 133rd Psalms, the following Chants are sung with the 140th Psalm, the first four being repeated.

Into the splendour of Thy saints . . . (see page 59).
Which thing if thou . . .
Into the splendour . . .
Out of the deep . . .
Since I, O Christ, the Bridegroom . . . (see page 59).
O, let Thine ears consider well . . .
Since I, O Christ . . .
If Thou, Lord, wilt be extreme . . .
Since thou, O my soul, hast heard . . . (see page 60).

Ἕνεκεν τοῦ Ὀνόματός σου . . .
Τοῦ κρύψαντος . . .
Ἀπὸ φυλακῆς . . .
Δεῦτε πιστοὶ ἐπεργασώμεθα προθύμως . . . (ὅρα σελ. 60).
Ὅτι παρὰ τῷ Κυρίῳ . . .
Δεῦτε πιστοὶ . . .
Αἰνεῖτε τὸν Κύριον . . .
Ὅταν ἔλθῃς ἐν δόξῃ μετ᾽ Ἀγγελικῶν Δυνάμεων . . . (ὅρα σελ. 61).
Ὅτι ἐκραταιώθη τὸ ἔλεος . . .
Ὁ Νυμφίος ὁ κάλλει ὡραῖος . . . (ὅρα σελ. 62)
Δόξα Πατρὶ . . . Νῦν, καὶ . . .
Ἰδού σοι τὸ τάλαντον . . . (ὅρα σελ. 62).

Εἴσοδος μετὰ τοῦ Εὐαγγελίου· καὶ μετὰ τὸ, Φῶς ἱλαρὸν, τὰ Ἀναγνώσματα.

Ὁ Ἱερεύς. Ἑσπέρας.

Ὁ Ἀναγ.

Προκείμενον. Ηχος πλ. Β΄. Ψαλμ. ρλα΄.

Ἀνάστηθι, Κύριε, εἰς τὴν ἀνάπαυσίν σου, σὺ καὶ ἡ κιβωτὸς τοῦ ἁγιάσματός σου.

Στίχ. Μνήσθητι, Κύριε, τοῦ Δαυΐδ, καὶ πάσης τῆς πραότητος αὐτοῦ.

For His Name' sake . . .
Since thou, O my soul . . .
Before the morning watch . . .
Come, ye faithful, let us work . . . (see page 60).
For with the Lord there is mercy . . .
Come, ye faithful . . .
O, praise the Lord, all . . .
When Thou, O Jesus, shalt come . . . (see page 61).
For His merciful kindness . . .
Thou, O Bridegroom . . . (see page 62).

Glory be . . . Now, and for ever . . .
Behold, O my soul . . . (see page 62).

The Entry with the Gospel. After the Hymn "Gladsome Light," the lessons are read.

Priest. It is evening.

Reader. The offertory.

2ND PLAG. TONE. PSALM 131.

Arise, O Lord, unto Thy resting-place, Thou, and the ark of Thy strength.

Line. Lord, remember David, and all his trouble.

Ὁ Ἀναγ. Τῆς Ἐξόδου τὸ Ἀνάγνωσμα, Κεφ. β΄. 5.

Ὁ Δικ. Σοφία. Πρόσχωμεν.

Ὁ Ἀναγ. Κατέβη ἡ θυγάτηρ Φαραὼ λούσασθαι ἐπὶ τὸν ποταμόν, καὶ αἱ ἄβραι αὐτῆς παρεπορεύοντο παρὰ τὸν ποταμόν. Καὶ ἰδοῦσα θίβην ἐν τῷ ἕλει, ἀποστείλασα τὴν ἄβραν, ἀνείλετο αὐτήν. Ἀνοίξασα δέ, ὁρᾷ παιδ᾽ον κλαῖον ἐν τῇ θίβῃ· καὶ ἐφείσατο αὐτοῦ ἡ θυγάτηρ Φαραώ, καὶ ἔφη· Ἀπὸ τῶν παιδίων τῶν Ἑβραίων τοῦτο. Καὶ εἶπεν ἡ ἀδελφὴ αὐτοῦ τῇ θυγατρὶ Φαραώ· Θέλεις καλέσω σοι γυναῖκα τροφεύουσαν ἐκ τῶν Ἑβραίων, καὶ θηλάσει σοι τὸ παιδίον; Καὶ εἶπεν αὐτῇ ἡ θυγάτηρ Φαραώ· Πορεύου. Ἐλθοῦσα δὲ ἡ νεᾶνις, ἐκάλεσε τὴν μητέρα τοῦ παιδίου. Εἶπε δὲ πρὸς αὐτὴν ἡ θυγάτηρ Φαραώ· Διατήρησόν μοι τὸ παιδίον τοῦτο καὶ θήλασόν μοι αὐτό· ἐγὼ δὲ δώσω σοι τὸν μισθόν. Ἔλαβε δὲ ἡ γυνὴ τὸ παιδίον, καὶ ἐθήλαζεν αὐτό. Ἀνδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν αὐτὸ πρὸς τὴν θυγατέρα Φαραώ. Καὶ ἐγενήθη αὐτῇ εἰς υἱόν· ἐπωνόμασε δὲ τὸ ὄνομα αὐτοῦ Μωϋσῆν, λέγουσα· Ἐκ τοῦ ὕδατος αὐτὸν ἀνειλόμην.

Reader. The reading is from Exodus, chap. ii. 5.

Deacon. Wisdom. Let us attend.

Reader. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Ηχος Δ΄. Ψαλμ. ΡΛΒ΄.

Προκείμενον. Ἰδοὺ δὴ τί καλὸν, ἢ τί τερπνόν, ἀλλ' ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό;

Στίχ. Ὡς μῦρον ἐπὶ κεφαλῆς, τὸ καταβαῖνον ἐπὶ πώγωνα.

Ὁ Διάκ. Κελεύσατε.

Ὁ Ἱερεύς. Σοφία. Ὀρθοί· Φῶς Χριστοῦ· φαίνει πᾶσι.

Ὁ Ἀναγ. Ἰὼβ τὸ Ἀνάγνωσμα, **Κεφ. α΄.** 13.

Ὁ Διάκ. Σοφία. Πρόσχωμεν.

Ὁ Ἀναγ. Ἐγένετο ὡς ἡ ἡμέρα αὕτη, οἱ υἱοὶ Ἰὼβ καὶ αἱ θυγατέρες αὐτοῦ ἤσθιον καὶ ἔπινον ἐν τῇ οἰκίᾳ τοῦ ἀδελφοῦ αὐτῶν τοῦ πρεσβυτέρου. Καὶ ἰδοὺ ἄγγελος ἦλθε πρὸς Ἰώβ, καὶ εἶπεν αὐτῷ· Τὰ ζεύγη τῶν βοῶν ἠροτρία, καὶ αἱ θήλειαι ὄνοι ἐβόσκοντο ἐχόμεναι αὐτῶν· καὶ ἐλθόντες οἱ αἰχμαλωτεύοντες, ᾐχμαλώτευσαν αὐτάς, καὶ τοὺς παῖδας ἀπέκτειναν ἐν στόματι μαχαίρας· σωθεὶς δὲ ἐγὼ μόνος, ἦλθον τοῦ ἀπαγγεῖλαί σοι. Ἔτι τούτου λαλοῦντος, ἦλθεν ἕτερος ἄγγελος πρὸς Ἰώβ, καὶ εἶπε· Πῦρ ἔπεσεν ἐκ τοῦ οὐρανοῦ

4TH TONE. PSALM 132.

Offertory. Behold now how good and joyful a thing it is, for brethren to dwell together in unity.

Line. It is like the precious ointment upon the head, that ran down unto the beard.

Deacon. Give command.

Priest. Wisdom. Stand and attend. The Light of Christ shineth for all.

Reader. The reading is from Job, chap. i. 13.

Deacon. Wisdom. Let us attend.

Reader. And there was a day when the sons and the daughters of Job were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the spoilers fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another messenger, and said, Fire is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only

ἐπὶ τὴν γῆν, καὶ κατέκαυσε τὰ πρόβατα, καὶ τοὺς ποιμένας κατέκαυσεν ὁμοίως· καὶ σωθεὶς ἐγὼ μόνος, ἦλθον τοῦ ἀπαγγεῖλαί σοι. Ἔτι τούτου λαλοῦντος, ἦλθον ἕτερος ἄγγελος πρὸς Ἰώβ, καὶ λέγει αὐτῷ· Οἱ ἱππεῖς ἐποίησαν ἡμῖν ἀρχὰς τρεῖς, καὶ ἐκύκλωσαν τὰς καμήλους, καὶ ἠχμαλώτευσαν αὐτάς, καὶ τοὺς παῖδας ἀπέκτειναν ἐν μαχαίραις· ἐσώθην δὲ ἐγὼ μόνος, καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι. Ἔτι τούτου λαλοῦντος, ἄλλος ἄγγελος ἔρχεται πρὸς Ἰώβ, λέγων· Τῶν υἱῶν σου καὶ τῶν θυγατέρων σου ἐσθιόντων καὶ πινόντων παρὰ τῷ υἱῷ σου, τῷ ἀδελφῷ αὐτῶν τῷ πρεσβυτέρῳ, ἐξαίφνης πνεῦμα μέγα ἦλθεν ἀπὸ τῆς ἐρήμου, καὶ ἥψατο τῶν τεσσάρων γωνιῶν τῆς οἰκίας, καὶ ἔπεσεν ἡ οἰκία ἐπὶ τὰ παιδία σου, καὶ ἐτελεύτησαν· καὶ ἐσώθην ἐγὼ μόνος, καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι. Οὕτως ἀκούσας Ἰώβ, ἀναστὰς διέρρηξε τὰ ἱμάτια αὐτοῦ, καὶ ἐκείρατο τὴν κόμην τῆς κεφαλῆς αὐτοῦ, καὶ πεσὼν χαμαὶ προσεκύνησε τῷ Κυρίῳ, καὶ εἶπεν· Αὐτὸς γυμνὸς ἐξῆλθον ἐκ κοιλίας μητρός μου, γυμνὸς καὶ ἀπελεύσομαι ἐκεῖ· ὁ Κύριος ἔδωκεν, ὁ Κύριος ἀφείλετο· ὡς τῷ Κυρίῳ ἔδοξεν, οὕτω καὶ

am escaped alone to tell thee. While he was yet speaking, there came also another messenger, and said, The horsemen made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another messenger, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; as it seemed good to the Lord, so has it come to pass; blessed be the name of the Lord unto all ages. In all this Job sinned not before the Lord, nor with his lips, nor charged God foolishly.

ἐγένετο· εἴη τὸ ὄνομα Κυρίου εὐλογημένον εἰς τοὺς αἰῶνας. Ἐν τούτοις πᾶσι τοῖς συμβεβηκόσιν αὐτῷ, οὐδὲν ἥμαρτεν Ἰὼβ ἔναντι Κυρίου, οὐδέ ἐν τοῖς χείλεσιν αὐτοῦ· καὶ οὐκ ἔδωκεν ἀφροσύνην τῷ Θεῷ.

Καὶ μετὰ τὸ Κατευθυνθήτω, καὶ Καὶ ὑπὲρ τοῦ καταξιωθῆναι (σελ. 24), τὸ Εὐαγγέλιον ἐκ τοῦ κατὰ Ματθαῖον, Κεφ. κδ'. 36.

Ὁ Ἱερεύς. Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ Μαθηταῖς· Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ Πατήρ μου μόνος· Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. Ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν, καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.

Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται. Δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.

And after the Let my prayer be set forth, and Let us supplicate the Lord (see page 24), the Gospel according to Matthew, chap. xxiv. 36.

Priest. The Lord said to his disciples, But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ Κύριος ὑμῶν ἔρχεται. Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται. Τίς ἆρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἐλθεῖν, καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθυόντων· ἥξει ὁ κύριος τοῦ δούλου ἐκείνου, ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν

Watch therefore ; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming ; and shall begin to smite his fellow-servants, and to eat and drink with the drunken ; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were

τοῦ νυμφίου. Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί. Αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας ἑαυτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, Κύριε, ἄνοιξον ἡμῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ᾗ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται.

foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβών, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. Ὁ δὲ τὸ ἓν λαβών, ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. Μετὰ δέ χρόνον πολὺν, ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ᾽ αὐτῶν λόγον. Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβών, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ᾽ αὐτοῖς. Ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβών, εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ᾽ αὐτοῖς. Ἔφη αὐτῷ ὁ Κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done,

σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον λαβών, εἶπε· Κύριε, ἔγνων σε, ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας, καὶ φοβηθείς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ, εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα· ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγώ, ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. (Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.) Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι Ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ. Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐριφίων. Καὶ

good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and

στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. Τότε ἐρεῖ ὁ Βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπείνασα γάρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με· γυμνός, καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρός με. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν; πότε δέ σε εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε; Καὶ ἀποκριθεὶς ὁ Βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις

before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for

αὐτοῦ· ἐπείνασα γάρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενὴς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. Τότε ἀποκριθήσονται αὐτῷ καὶ οὗτοί, λέγοντες, Κύριε, πότε σε εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι; Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

Καὶ ἡ λοιπὴ Ἀκολουθία τῶν Προηγιασμένων.

I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples: Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

And the rest of the Liturgy of the Presanctified.

ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ.

(Ὁ Ὄρθρος ψάλλεται τῇ Τρίτῃ ἑσπέρας.)

Ἡ Ἀκολουθία τῆς ἡμέρας ταύτης ψάλλεται ἀπαραλλάκτως, ὡς διετάχθη ἐν σελ. 1–22: εἶτα ὡς ἐξῆς—

Ηχος πλ. Δ΄.

Ἰδοὺ ὁ Νυμφίος ἔρχεται ἐν τῷ μέσῳ τῆς νυκτός· καὶ μακάριος ὁ δοῦλος, ὃν εὑρήσει γρηγοροῦντα· ἀνάξιος δὲ πάλιν, ὃν εὑρήσει ῥᾳθυμοῦντα. Βλέπε οὖν ψυχή μου, μὴ τῷ ὕπνῳ κατενεχθῇς, ἵνα μὴ τῷ θανάτῳ παραδοθῇς, καὶ τῆς βασιλείας ἔξω κλεισθῇς· ἀλλὰ ἀνάνηψον κράζουσα· Ἅγιος, Ἅγιος, Ἅγιος εἶ ὁ Θεός· δυνάμει τοῦ Σταυροῦ σου, σῶσον ἡμᾶς. (δίς.)

Τὴν δὲ τρίτην φορὰν εἰς τὸ τέλος—διὰ τῆς Θεοτόκου ἐλέησον ἡμᾶς.

WEDNESDAY IN HOLY WEEK.

(Matins sung on Tuesday evening by anticipation.)

The Service for this day is the same as that set forth on pages 1–22; then as follows—

4TH PLAG. TONE.

Behold, the Bridegroom cometh in the midst of the night; and blessed is the servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware therefore, O my soul, lest thou be borne down with sleep, lest thou be given up to death, and lest thou be shut out from the Kingdom. Wherefore rouse thyself and cry: Holy, Holy, Holy art Thou; O God, through the virtue of Thy Cross, save us. (Twice.)

The third time the ending is—through the Theotokos, have mercy upon us.

Ηχος Γ'.

Καθίσματα. Πόρνη προσῆλθέ σοι, μύρα σὺν δάκρυσι, κατακενοῦσά σου, ποσὶ Φιλάνθρωπε, καὶ δυσωδίας τῶν κακῶν, λυτροῦται τῇ κελεύσει σου· πνέων δὲ τὴν χάριν σου, μαθητὴς ὁ ἀχάριστος, ταύτην ἀποβάλλεται, καὶ βορβόρῳ συμφύρεται, φιλαργυρίᾳ ἀπεμπολῶν σε. Δόξα Χριστὲ τῇ εὐσπλαγχνίᾳ σου.

Ηχος Δ'.

Ἰούδας ὁ δόλιος, φιλαργυρίας ἐρῶν, προδοῦναί σε Κύριε, τὸν θησαυρὸν τῆς ζωῆς, δολίως ἐμελέτησεν. Ὅθεν καὶ παροινήσας, τρέχει πρὸς Ἰουδαίους, λέγει τοῖς παρανόμοις· Τί μοι θέλετε δοῦναι, κἀγὼ παραδώσω ὑμῖν, εἰς τὸ σταυρῶσαι αὐτόν;

Ηχος Α'.

Ἡ πόρνη ἐν κλαυθμῷ, ἀνεβόα, Οἰκτίρμον, ἐκμάσσουσα θερμῶς τοὺς ἀχράντους σου πόδας, θριξὶ τῆς κεφαλῆς αὐτῆς, καὶ ἐκ βάθους στενάζουσα. Μὴ ἀπώσῃ με, μηδὲ βδελύξῃ, Θεέ μου, ἀλλὰ δέξαι με μετανοοῦσαν, καὶ σῶσον, ὡς μόνος φιλάνθρωπος.

3RD TONE.

Sessional Verses. The harlot came to Thee, O merciful Master, and poured out upon Thy feet myrrh with her tears, and redeemed the offence of her vices at Thy command; but Thy graceless disciple, breathing Thy grace, rejected it, and becoming involved in a morass of crime, he sells Thee in his avarice. Glory to Thy compassion O Christ.

4TH TONE.

The treacherous Judas, wrapped up in avarice, set out treacherously to betray Thee, O Lord, the Treasury of Life. Wherefore in his violence he goes to the lawless Jews and saith to them: What will ye give me, and I will deliver Him to you, that He may be crucified?

1ST TONE.

The harlot, in her grief, called upon Thee, O Lord of compassion, and fervently dried Thy sacred feet with the hair of her head, and from the depths of her lamentations cried: Cast me not out, neither destroy me, O my God, but receive me in my repentance and save me, for Thou alone art merciful.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Ἡ πόρνη ἐν κλαυθμῷ . . .

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . (ὅρα σελ. 24).

Τὸ Εὐαγγέλιον ἐκ τοῦ κατὰ Ἰωάννην, Κεφ. ιβ'. 17.

Ὁ Ἱερεύς. Τῷ καιρῷ ἐκείνῳ ἐμαρτύρει ὁ ὄχλος ὁ ὢν μετὰ τοῦ Ἰησοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν· διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον, οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτόν, λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. Ἔρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ Υἱὸς τοῦ ἀνθρώπου. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ

Glory . . . Now, and for ever . . .

The harlot, in her grief . . .

Deacon. Let us supplicate the Lord . . . (page 24).

The Gospel according to John, chap. xii. 17.

Priest. At that time the people that was with Jesus when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth

ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ Πατήρ. Νῦν ἡ ψυχή μου τετάρακται· καὶ τί εἴπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι. Ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν. Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς

alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light,

μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις ὅτι δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ ἀνθρώπου; Τίς ἐστιν οὗτος ὁ Υἱὸς τοῦ ἀνθρώπου; Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς. Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι· περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ εἶδε ποῦ ὑπάγει. Ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν· ἵνα ὁ λόγος Ἡσαΐου τοῦ Προφήτου πληρωθῇ, ὃν εἶπε· "Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;" Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας· "Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς." Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται· ἠγά-

lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" Therefore they could not believe, because that Esaias said again, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." These things said Esaias, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the

πησαν γὰρ τὴν δόξαν τῶν ἀνθρώπον μᾶλλον, ἤπερ τὴν δόξαν τοῦ Θεοῦ. Ἰησοῦς δὲ ἔκραξε, καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν πέμψαντά με. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. Καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων, καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· Ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με Πατήρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω καὶ τί λαλήσω· καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. Ἃ οὖν λαλῶ ἐγὼ, καθὼς εἴρηκέ μοι ὁ Πατήρ, οὕτω λαλῶ.

Ὁ Χορός. Δόξα σοι, Κύριε, δόξα σοι.

Εἶτα ὁ Ν΄ ψαλμός (σελ. 28).

world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Choir. Glory to Thee, O Lord, glory to Thee.

Then the 50th Psalm (page 28).

ΤΟ ΤΡΙΩΔΙΟΝ

Ωδη Γ'. Ηχος Β'.

Ὁ Εἱρμός. "Τῆς πίστεως ἐν Πέτρᾳ με
" στερεώσας, ἐπλάτυνας τὸ στόμα μου ἐπ'
" ἐχθρούς μου· εὐφράνθη γὰρ τὸ πνεῦμά μου
" ἐν τῷ ψάλλειν· Οὐκ ἔστιν ἅγιος, ὡς ὁ
" Θεὸς ἡμῶν, καὶ οὐκ ἔστι δίκαιος, πλήν σου
" Κύριε."

Τροπάρια. Ἐν κενοῖς τὸ συνέδριον τῶν ἀνόμων, καὶ γνώμῃ συναθροίζεται κακοτρόπῳ, κατάκριτον τὸν ῥύστην σε ἀποφῆναι, Χριστέ, ᾧ ψάλλομεν· Σὺ εἶ Θεὸς ἡμῶν, καὶ οὐκ ἔστιν ἅγιος, πλήν σου Κύριε.

Τὸ δεινὸν βουλευτήριον τῶν ἀνόμων, σκέπτεται, θεομάχου ψυχῆς ὑπάρχον, ὡς δύσχρηστον τὸν δίκαιον ἀποκτεῖναι, Χριστόν, ᾧ ψάλλομεν· Σὺ εἶ Θεὸς ἡμῶν, καὶ οὐκ ἔστιν ἅγιος, πλήν σου Κύριε.

Καταβασία. Τῆς πίστεως ἐν Πέτρᾳ . . .

Ηχος Δ'.

Κοντάκιον. Ὑπὲρ τὴν πόρνην Αγαθὲ ἀνομήσας, δακρύων ὄμβρους οὐδαμῶς σοι

THE TRIODION.

3RD ODE. 2ND TONE.

Hymn. "Thou hast made firm my Faith in "the Rock, Thou hast extended my mouth against "mine enemies, and my spirit has rejoiced in sing-"ing: There is none holy but our God, and "there is none just, save Thee, O Lord."

Verses. The Sanhedrin of the lawless men is assembled with its fruitless discussions and perverse purpose to declare Thee, O Christ, the deliverer, condemned; Thee, to Whom we sing: Thou art our God, and there is none holy save Thee, O Lord.

The arbitrary council of lawless men deliberates, as one that fights against God, how to slay as inexpedient the just Christ, to Whom we sing: Thou art our God, and there is none holy save Thee, O Lord.

Gradual. Thou hast made firm . . .

4TH TONE.

Collect. I have transgressed, O Good Master, more than the harlot, and I come near to Thee

προσῆξα. Ἀλλὰ σιγῇ δεόμενος προσπίπτω σοι, πόθῳ ἀσπαζόμενος τοὺς ἀχράντους σου πόδας, ὅπως μοι τὴν ἄφεσιν, ὡς Δεσπότης παράσχῃς, τῶν ὀφλημάτων κράζοντι Σωτήρ· Ἐκ τοῦ βορβόρου τῶν ἔργων μου ῥῦσαί με.

Ὁ Οἶκος. Ἡ πρῴην ἄσωτος γυνή, ἐξαίφνης σώφρων ὤφθη· μισήσασα τὰ ἔργα τῆς αἰσχρᾶς ἁμαρτίας, καὶ ἡδονὰς τοῦ σώματος, διενθυμουμένη τὴν αἰσχύνην τὴν πολλὴν, καὶ κρίσιν τῆς κολάσεως, ἣν ὑποστῶσι πόρνοι καὶ ἄσωτοι· ὧν περ πρῶτος πέλω, καὶ πτοοῦμαι, ἀλλ' ἐμμένω τῇ φαύλῃ συνηθείᾳ ὁ ἄφρων· ἡ πόρνη δὲ γυνὴ, καὶ πτοηθεῖσα, καὶ σπουδάσασα ταχὺ, ἦλθε βοῶσα πρὸς τὸν Λυτρωτήν. Φιλάνθρωπε καὶ οἰκτίρμον, ἐκ τοῦ βορβόρου τῶν ἔργων μου ῥῦσαί με.

Τῇ ἁγία καὶ μεγάλῃ Τετάρτῃ τῆς ἀλειψάσης τὸν Κύριον μύρῳ πόρνης γυναικὸς μνείαν ποιεῖσθαι οἱ θειότατοι πατέρες ἐθέσπισαν, ἅτι πρὸ τοῦ σωτηρίου πάθους μικρὸν τοῦτο γέγονε.

Στίχοι. Γυνὴ βαλοῦσα σώματι Χριστοῦ μύρον,

without her flood of tears, but in silence I pray and bow down before Thee, with fervour I embrace Thy sacred feet, that Thou mayest grant forgiveness of sins to me when I cry to Thee, O Saviour: Deliver me from the morass of my evil deeds.

Stanza. She who was formerly a prodigal showed herself suddenly wise, and she loathed her shameful deeds and carnal pleasures; she reflected on the magnitude of her shame, and the judgement of condemnation which awaits prodigals and harlots. Of these indeed the first am I, and I am in terror, but foolishly abide in my perverse habits. The harlot also was in terror, and at once she hastened and came and cried to the Redeemer: Of Thy mercy and pity, deliver me from the morass of my evil deeds.

On Wednesday in Holy Week it has been ordained by the holy Fathers that commemoration should be made of the anointing of the Lord with myrrh by the woman who was a sinner, for this occurred shortly before the Passion of the Saviour.

Lines. The woman pouring out myrrh on the body of Christ,

Τὴν Νικοδήμου προΰλαβε σμυρναλόην.
Ἀλλ' ὁ τῷ νοητῷ μύρῳ χρισθείς, Χριστὲ ὁ Θεός, τῶν ἐπιῤῥύτων παθῶν ἐλευθέρωσον, καὶ ἐλέησον ἡμᾶς, ὡς μόνος ἅγιος καὶ φιλάνθρωπος. Ἀμήν.

Ὠδη Η'.

Ὁ Εἱρμός. "Ῥῆμα τυράννου, ἐπεὶ ὑπερίσχυσεν, ἐπταπλασίως κάμινος, ἐξεκαύθη ποτέ· "ἐν ᾗ Παῖδες οὐκ ἐφλέχθησαν, βασιλέως "πατήσαντες δόγμα, ἀλλ' ἐβόων· Πάντα τὰ "ἔργα Κυρίου, τὸν Κύριον ὑμνεῖτε, καὶ ὑπε"ρυψοῦτε εἰς πάντας τοὺς αἰῶνας."

Τροπάρια. Ἀποκενοῦσα, γυνὴ μύρον ἔντιμον, δεσποτικῇ καὶ θείᾳ, φρικτῇ κορυφῇ, Χριστὲ τῶν ἰχνῶν σου ἐπελάβετο, τῶν ἀχράντων, κεχραμέναις παλάμαις, καὶ ἐβόα· Πάντα τὰ ἔργα Κυρίου, τὸν Κύριον ὑμνεῖτε, καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας.

Δάκρυσι πλύνει, τοὺς πόδας ὑπεύθυνος, ἁμαρτίαις τοῦ πλάσαντος, καὶ ἐκμάσσει θριξί· διὸ τῶν ἐν βίῳ οὐ διήμαρτε, πεπραγμένων τῆς ἀπολυτρώσεως, ἀλλ' ἐβόα· Πάντα τὰ ἔργα Κυρίου, τὸν Κύριον ὑμνεῖτε, καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας.

Anticipates the myrrh and aloes of Nicodemus.

Thou, O Christ our God, Who wast anointed with tangible myrrh, do Thou set us free by Thy manifold sufferings, and have mercy upon us, for Thou alone art compassionate and holy. Amen.

8TH ODE.

Hymn. "When the words of the tyrant pre-
"vailed, then the furnace was heated seven times
"more than was wont; in it the Children were
"not burned, though they scorned the decree of
"the king, and they cried: O all ye works of the
"Lord, praise ye the Lord, and exalt Him for ever."

Verses. The woman, O Christ, poured out the precious myrrh on Thine exalted and divine and consecrated Head, and followed in Thy most sacred footsteps with outstretched hands, and she cried: O all ye works of the Lord, praise ye the Lord, and exalt Him for ever.

She who was shaped in sin is answerable for having washed Thy feet with her tears and dried them with her hair; wherefore the things of Life she missed not entirely, nor redemption for her deeds; and she cried: O all ye works of the Lord, praise ye the Lord, and exalt Him for ever.

Ἱερουργεῖται, τὸ λύτρον εὐγνώμονι, ἐκ σωτηρίων σπλάγχνων τε, καὶ δακρύων πηγῆς, ἐν ᾗ διὰ τῆς ἐξαγορεύσεως, ἐκπλυθεῖσα οὐ κατῃσχύνετο, ἀλλ᾽ ἐβόα· Πάντα τὰ ἔργα Κυρίου, τὸν Κύριον ὑμνεῖτε, καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας.

Αἰνοῦμεν, εὐλογοῦμεν, καὶ προσκυνοῦμεν τὸν Κύριον.

Καταβασία. Ῥῆμα τυράννου . . .

Ὁ Διάκ. Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτὸς, ἐν ὕμνοις τιμῶντες μεγαλύνομεν.

Ὠδη Θ΄.

Ὁ Εἱρμός. "Ψυχαῖς καθαραῖς, καὶ ἀῤῥυ-
"πώτοις χείλεσι, δεῦτε μεγαλύνωμεν τὴν ἀκη-
"λίδωτον, καὶ ὑπέραγνον Μητέρα τοῦ Ἐμμα-
"νουήλ, δι᾽ αὐτῆς τῷ ἐξ αὐτῆς, προσφέροντες
"πρεσβείαν τεχθέντι· Φεῖσαι τῶν ψυχῶν
"ἡμῶν, Χριστὲ ὁ Θεός, καὶ σῶσον ἡμᾶς."

Τροπάρια. Ἀγνώμων φανείς, καὶ πονηρὸς ζηλότυπος, δῶρον ἀξιόθεον λογοπραγεῖ, δι᾽ οὗ ὀφειλέσιον ἐλύθη ἁμαρτημάτων, καπηλεύων ὁ δεινός, Ἰούδας τὴν φιλόθεον χάριν. Φεῖσαι τῶν ψυχῶν ἡμῶν, Χριστὲ ὁ Θεός, καὶ σῶσον ἡμᾶς.

By her acknowledgement the ransom has been paid, through the bowels of salvation, and she has washed herself clean, in the fount of tears, from that of which she was ashamed, and she cried: O all ye works of the Lord, praise ye the Lord, and exalt Him for ever.

We praise, we bless, we worship the Lord.

Gradual. When the words of the tyrant . . .

Deacon. We magnify the Theotokos and Mother of Light, and honour her with hymns.

9TH ODE.

Hymn. "Come, let us magnify with pure souls "and blameless lips the undefiled and most holy "Mother of Emmanuel, offering through her "intercession to Him Who was born from her: "Spare our souls, Christ our God, and save "us."

Verses. The perverse and envious Judas shows himself undiscerning, and bartereth that holy gift by which a debt of sins is dispersed, and as a knave he trafficked with the Divine favour. Spare our souls, O Christ our God, and save us.

Λέγει πορευθεὶς, τοῖς παρανόμοις ἄρχουσι· Τί μοι δοῦναι θέλετε, κἀγὼ Χριστὸν ὑμῖν, τὸν ζητούμενον, τοῖς θέλουσι παραδώσω; οἰκειότητα Χριστοῦ, Ἰούδας ἀντωσάμενος χρυσοῦ. Φεῖσαι τῶν ψυχῶν ἡμῶν, Χριστὲ ὁ Θεός, καὶ σῶσον ἡμᾶς.

Ὦ πηρωτικῆς, φιλαργυρίας ἄσπονδε! λήθης ὅθεν ἔτυχες, ὅτι ψυχῆς, οὐδ' ὃς ἰσοστάσιος ὁ Κόσμος, ὡς ἐδιδάχθης· ἀπογνώσει γὰρ σαυτὸν, ἐβρόχισας ἀνάψας προδότα. Φεῖσαι τῶν ψυχῶν ἡμῶν, Χριστὲ ὁ Θεός, καὶ σῶσον ἡμᾶς.

Καταβασία. Ψυχαῖς καθαραῖς . . .

Ὁ Διάκ. Ἔτι καὶ ἔτι . . . (ὅρα σελ. 34).

Ὁ Ἀναγ.

Ἐξαποστειλάριον. Τὸν νυμφῶνα σου . . . (ὅρα σελ. 34).

Οἱ Αἶνοι (ὅρα σελ. 35). Πᾶσα πνοὴ . . .

Εἰς τοὺς Αἴνους ἱστῶμεν Στίχ. δ' καὶ ψάλλομεν ταῦτα τὰ Στιχηρά—

Ηχος Α'.

Σὲ τὸν τῆς Παρθένου Υἱόν, πόρνη ἐπιγνοῦσα Θεὸν ἔλεγεν, ἐν κλαυθμῷ δυσωποῦσα, ὡς δακρύων ἄξια πράξασα· Διάλυσον τὸ

He goes to the lawless rulers and says: What will ye give me and I will deliver to you the Christ whom ye desire and seek? From the closest intercourse with Christ, Judas is drawn away by gold. Spare our souls, O Christ our God, and save us.

O blind and implacable avarice! How is it that thou forgettest what thou hast been taught, that thou art a soul whose worth the world does not equal? For thou, O betrayer, hast despaired of thyself and hung thyself by the neck. Spare our souls, O Christ our God, and save us.

Gradual. Come, let us magnify . . .

Deacon. Again and again . . . (see page 34).

Reader.

Canticle. I see Thy bridal hall . . . (see page 34).

The Praises (see page 35). Let everything . . .

In the Praises the following four verses are sung—

1ST TONE.

Thee, the Son of the Virgin, the harlot recognised as God, and with weeping she besought Thee, her tears equalling her past deeds, and she

χρέος, ὡς κἀγὼ τοὺς πλοκάμους· ἀγάπησον φιλοῦσαν, τὴν δικαίως μισουμένην, καὶ πλησίον τελωνῶν σε κηρύξω, Εὐεργέτα φιλάνθρωπε.

Αἰνεῖτε αὐτὸν ἐν ἤχῳ . . .

Τὸ πολυτίμητον μύρον, ἡ πόρνη ἔμιξε μετὰ δακρύων, καὶ ἐξέχεεν εἰς τοὺς ἀχράντους πόδας σου, καταφιλοῦσα· ἐκείνην εὐθὺς ἐδικαίωσας, ἡμῖν δὲ συγχώρησιν δώρησαι, ὁ Παθὼν ὑπὲρ ἡμῶν, καὶ σῶσον ἡμᾶς.

Αἰνεῖτε αὐτὸν ἐν τυμπάνῳ . . .

Ὅτε ἡ ἁμαρτωλὸς προσέφερε τὸ μύρον, τότε ὁ μαθητής, συνεφώνει τοῖς παρανόμοις· ἡ μὲν ἔχαιρε κενοῦσα τὸ πολύτιμον, ὁ δὲ ἔσπευδε πωλῆσαι τὸν ἀτίμητον· αὕτη τὸν Δεσπότην ἐπεγίνωσκεν, οὗτος τοῦ Δεσπότου ἐχωρίζετο· αὕτη ἠλευθεροῦτο, καὶ ὁ Ἰούδας δοῦλος ἐγεγόνει τοῦ ἐχθροῦ. Δεινὸν ἡ ῥᾳθυμία! μεγάλη ἡ μετάνοια! ἣν μοι δώρησαι Σωτὴρ, ὁ Παθὼν ὑπὲρ ἡμῶν, καὶ σῶσον ἡμᾶς.

Αἰνεῖτε αὐτὸν ἐν κυμβάλοις . . .

Ὢ τῆς Ἰούδα ἀθλιότητος! ἐθεώρει τὴν πόρ-

said: Loose my debt, as I unloose my tresses; love her who embraces Thee, and is justly hated, and who as the companion of publicans hails Thee, O Merciful, Doer of Good.

Praise Him in the sound . . .

With her tears the harlot mingled the precious myrrh, and poured it out upon Thy sacred feet as she fervently embraced them. Thou didst at once justify her; do Thou also bestow on us forgiveness and save us, O Thou Who didst suffer for us.

Praise Him in the cymbals . . .

When the woman who was a sinner was offering the myrrh, then the disciple was making terms with the lawless men: she rejoiced in emptying out that which was all-precious, he hastened to sell Him Who was above all price: she recognised the Master, he severed himself from the Master: she was set free, and Judas became a slave of the enemy. Fearful was the rashness! Great was the penitence! This do Thou, O Saviour, grant to me, and save us, O Thou Who didst suffer for us.

Praise Him upon the well-tuned cymbals . . .

O misery of Judas! He saw the harlot embracing

νην φιλοῦσαν τὰ ἴχνη, καὶ ἐσκέπτετο δόλῳ, τῆς προδοσίας τὸ φίλημα· ἐκείνη τοὺς πλοκάμους διέλυσε, καὶ οὗτος τῷ θυμῷ ἐδεσμεῖτο, φέρων ἀντὶ μύρου, τὴν δυσώδη κακίαν· φθόνος γὰρ οὐκ οἶδε, προτιμᾷν τὸ συμφέρον. Ὦ τῆς Ἰούδα ἀθλιότητος! ἀφ' ἧς ῥῦσαι ὁ Θεὸς τὰς ψυχὰς ἡμῶν.

Δόξα Πατρὶ . . .

Ηχος Β'.

Ἡ ἁμαρτωλὸς ἔδραμε πρὸς τὸ μύρον, πριάσασθαι πολύτιμον μύρον, τοῦ μυρίσαι τὸν εὐεργέτην. Καὶ τῷ μυρεψῷ ἐβόᾳ· Δός μοι τὸ μύρον, ἵνα ἀλείψω κἀγὼ τὸν ἐξαλείψαντά μου πάσας τὰς ἁμαρτίας.

Νῦν, καὶ ἀεὶ . . .

Ηχος πλ. Β'.

Ἡ βεβυθισμένη τῇ ἁμαρτίᾳ, εὗρέ σε λιμένα τῆς σωτηρίας, καὶ μύρον σὺν δάκρυσι κενοῦσά σοι ἐβόα· Ἴδε ὁ τῶν ἁμαρτανόντων τὴν μετάνοιαν φέρων· ἀλλὰ Δέσποτα διάσωσόν με, ἐκ τοῦ κλύδωνος τῆς ἁμαρτίας, διὰ τὸ μέγα σου ἔλεος.

Εἶτα Σοὶ δόξα πρέπει . . . καὶ Δόξα σοι

the feet, and himself with guile meditated the kiss of treachery. She unloosed her tresses, and he bound himself with wrath, bringing instead of myrrh, his foul wickedness; for envy knows not even how to appreciate its own advantage. O misery of Judas! From this, O God, deliver our souls.

Glory be to the Father . . .

2ND TONE.

The woman who was a sinner hastened to the market, that she might purchase precious myrrh and anoint the Doer of Good. To the myrrh-seller she cried: Give me myrrh that even I may anoint Him, Who has wiped out all my sins.

Now, and for ever . . .

2ND PLAG. TONE.

She who was engulfed in sin found Thee the haven of salvation, and she poured out myrrh with her tears, and cried to Thee: Behold Him Who bears the penitence of those who sin; do Thou, O Master, of Thy great mercy, rescue me from the tempest of my sins.

Then—To Thee belongeth . . . and Glory to

τῷ δείξαντι . . . (σελ. 37) καὶ Πληρώσωμεν . . . (σελ. 39).

Ηχος πλ. Β΄.

Ἀπόστιχα. Σήμερον ὁ Χριστός, παραγίνεται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, καὶ γυνὴ ἁμαρτωλὸς προσελθοῦσα, τοῖς ποσὶν ἐκυλινδοῦτο βοῶσα· Ἴδε τὴν βεβυθισμένην τῇ ἁμαρτίᾳ, τὴν ἀπηλπισμένην διὰ τὰς πράξεις, τὴν μὴ βδέλυχθεῖσαν παρὰ τῆς σῆς ἀγαθότητος· καὶ δός μου Κύριε, τὴν ἄφεσιν τῶν κακῶν, καὶ σῶσόν με.

Στίχ. Ἐνεπλήσθημεν τὸ πρωΐ τοῦ ἐλέους σου, καὶ ἠγαλλιασάμεθα καὶ εὐφράνθημεν, ἐν πάσαις ταῖς ἡμέραις ἡμῶν.

Ἤπλωσεν ἡ πόρνη, τὰς τρίχας σοι τῷ Δεσπότῃ. ἤπλωσεν Ἰούδας, τὰς χεῖρας τοῖς παρανόμοις· ἡ μὲν, λαβεῖν τὴν ἄφεσιν· ὁ δὲ λαβεῖν ἀργύρια. Διό σοι βοῶμεν, τῷ πραθέντι καὶ ἐλευθερώσαντι ἡμας· Κύριε δόξα σοι.

Στίχ. Εὐφρανθείημεν ἀνθ' ὧν ἡμερῶν, ἐταπείνωσας ἡμᾶς, ἐτῶν ὧν εἴδομεν κακά.

Προσῆλθε γυνὴ δυσώδης καὶ βεβορβορω-

Thee Who hast shewed us light . . . (page 37), and Let us complete . . . (see page 39).

2ND PLAG. TONE.

Recitative. To-day Christ was present in the house of the Pharisee, and a sinful woman approached Him and crept to His feet and cried: Behold me engulfed in my sin, and in despair through my deeds, and yet not despised by Thy goodness. Grant also to me, O Lord, the remission of evil, and save me.

Line. Early have we been filled with Thy loving-kindness, and we did exult and rejoice in all our days.

The harlot spread out her hair before the Master; Judas spread out his hands to the lawless men: she received forgiveness, he received the silver. Therefore let us cry to Thee, O Thou Who wast sold and Who hast freed us: Lord, glory to Thee.

Line. Let us rejoice in return for the days wherein Thou didst afflict us, the years wherein we saw evil.

A woman sinful and impure drew near to Thee,

μένη, δάκρυα προχέουσα ποσί σου Σωτὴρ, τὸ πάθος καταγγέλλουσα. Πῶς ἀτενίσω σοι τῷ Δεσπότῃ; αὐτὸς γὰρ ἐλήλυθας, σῶσαι πόρνην· ἐκ βυθοῦ θανοῦσάν με ἀνάστησον, ὁ τὸν Λάζαρον ἐγείρας, ἐκ τάφου τετραήμερον· δέξαι με τὴν τάλαιναν, Κύριε, καὶ σῶσόν με.

Στίχ. Καὶ ἔστω ἡ λαμπρότης Κυρίου τοῦ Θεοῦ ἡμῶν ἐφ' ἡμᾶς καὶ τὰ ἔργα τῶν χειρῶν ἡμῶν κατεύθυνον ἐφ' ἡμᾶς καὶ τὸ ἔργον τῶν χειρῶν ἡμῶν κατεύθυνον.

Ἡ ἀπεγνωσμένη διὰ τὸν βίον, καὶ ἐπεγνωσμένη διὰ τὸν τρόπον, τὸ μύρον βαστάζουσα, προσῆλθέ σοι βοῶσα· Μή με τὴν πόρνην ἀποῤῥίψῃς, ὁ τεχθεὶς ἐκ Παρθένου· μή μου τὰ δάκρυα παρίδῃς, ἡ χαρὰ τῶν Ἀγγέλων· ἀλλὰ δέξαι με μετανοοῦσαν, ἣν οὐκ ἀπώσω ἁμαρτάνουσαν Κύριε, διὰ τὸ μέγα σου ἔλεος.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Ηχος πλ. Δ'.

Ποίημα Κασσιανῆς Μοναχῆς. Κύριε, ἡ ἐν πολλαῖς ἁμαρτίαις περιπεσοῦσα γυνή, τὴν σὴν αἰσθομένη Θεότητα, μυροφόρου ἀνα-

O Saviour, and poured out tears upon Thy feet, proclaiming Thy passion. How can I gaze on Thee, O Master? Thou indeed hast come to save the harlot. Thou Who didst raise Lazarus from the tomb after four days, raise me, who am dying, out of the abyss; receive me, O Lord, in my misery, and save me.

Lines. And let the splendour of the Lord our God be upon us: and do Thou direct for us the works of our hands, even the work of our hands do Thou direct.

She who was in despair on account of her life, gained knowledge by bringing myrrh, and she drew near to Thee and cried: Thou Who wast born of a Virgin, repel not me, the harlot; Thou joy of angels, disregard not my tears; but, O Lord, receive me in my penitence, whom, through Thy great mercy, as a sinner Thou didst not cast out.

Glory be . . . Now, and for ever . . .

4TH PLAG. TONE.

Discourse by the Nun, Cassianis. The woman who had fallen into many sins recognises Thy Godhead, O Lord. She takes upon herself the

λαβοῦσα τάξιν, ὀδυρομένη μύρα σοι, πρὸ τοῦ ἐνταφιασμοῦ κομίζει. Οἴμοι! λέγουσα, ὅτι νύξ μοι ὑπάρχει, οἶστρος ἀκολασίας, ζοφώδης τε καὶ ἀσέληνος, ἔρως τῆς ἁμαρτίας. Δέξαι μου τὰς πηγὰς τῶν δακρύων, ὁ νεφέλαις διεξάγων τῆς θαλάσσης τὸ ὕδωρ· κάμφθητί μοι πρὸς τοὺς στεναγμοὺς τῆς καρδίας, ὁ κλίνας τοὺς Οὐρανούς, τῇ ἀφάτῳ σου κενώσει. Καταφιλήσω τοὺς ἀχράντους σου πόδας, ἀποσμήξω τούτους δὲ πάλιν, τοῖς τῆς κεφαλῆς μου βοστρύχοις· ὧν ἐν τῷ Παραδείσῳ Εὔα τὸ δειλινόν, κρότον τοῖς ὠσὶν ἠχηθεῖσα, τῷ φόβῳ ἐκρύβη. Ἁμαρτιῶν μου τὰ πλήθη, καὶ κριμάτων σου ἀβύσσους, τίς ἐξιχνιάσει ψυχοσῶστα Σωτήρ μου; Μή με τὴν σὴν δούλην παρίδῃς, ὁ ἀμέτρητον ἔχων τὸ ἔλεος.

Εἶτα τὸ Ἀγαθὸν τὸ ἐξομολογεῖσθαι, καὶ τὰ λοιπὰ τῆς Ἀκολουθίας, ὡς καὶ χθές, ὅρα σελ. 44. Τὸ Κοντάκιον ἔστιν Ὑπὲρ τὴν πόρνην . . . (ὅρα σελ. 81).

duty of a myrrh-bearer, and makes ready the myrrh of mourning, against Thy entombment. Woe to me! saith she, for my night is an ecstasy of excess, gloomy and moonless, and full of sinful desire. Receive the sources of my tears, O Thou Who dost gather into clouds the water of the sea; in Thine ineffable condescension, deign to bend down Thyself to me and to the lamentations of my heart, O Thou Who didst spread out the Heavens. I will fervently embrace Thy sacred feet, and wipe them again with the tresses of the hair of my head, Thy feet at whose sound Eve hid herself for fear when she heard Thee walking in Paradise in the cool of the day. Who, O my Saviour and saver of souls, can trace out the multitude of my sins, and the abysses of my misdeeds? Disregard not me, Thy slave, O Thou Whose mercy is unbounded.

Then—It is a good thing to . . . and the rest of the service as on the previous days (see page 44). The Collect is, I have transgressed . . . (see page 81).

ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΠΕΜΠΤΗ.

(Ὁ Ἑσπερινὸς ψαλλέται τῇ πρωΐ.)

Ὁ Διάκ. Εὐλόγησον, Δέσποτα.

Ὁ Ἱερεύς. Εὐλογημένη ἡ Βασιλεία τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Ἀναγ. Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν τῷ Βασιλεῖ ἡμῶν Θεῷ.

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν Χριστῷ τῷ Βασιλεῖ ἡμῶν Θεῷ.

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν αὐτῷ Χριστῷ τῷ Βασιλεῖ καὶ Θεῷ ἡμῶν.

ΨΑΛΜ. ΡΓ'.

Εὐλόγει, ἡ ψυχή μου, τὸν Κύριον· Κύριε ὁ Θεός μου, ἐμεγαλύνθης σφόδρα· Ἐξομολόγησιν καὶ μεγαλοπρέπειαν ἐνεδύσω ἀναβαλλόμενος φῶς ὡς ἱμάτιον.

THURSDAY IN HOLY WEEK.

(Vespers sung in the morning by anticipation.)

Deacon. Master, give the blessing.

Priest. Blessed be the Kingdom of the Father, and of the Son, and of the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Reader. O come let us worship and bow down to God our King.

O come let us worship and bow down to Christ, our King and God.

O come let us worship and bow down to Christ Himself, our King and God.

PSALM 103.

Praise the Lord, O my soul: O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour. Thou deckest thyself with light as it were with a garment,

Ἐκτείνων τὸν οὐρανὸν ὡσεὶ δέῤῥιν, ὁ στεγάζων ἐν ὕδασι τὰ ὑπερῷα αὐτοῦ.

Ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ, ὁ περιπατῶν ἐπὶ πτερύγων ἀνέμων.

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

Ὁ θεμελιῶν τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς· οὐ κλιθήσεται εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ἄβυσσος ὡς ἱμάτιον τὸ περιβόλαιον αὐτοῦ, ἐπὶ τῶν ὀρέων στήσονται ὕδατα.

Ἀπὸ ἐπιτιμήσεώς σου φεύξονται, ἀπὸ φωνῆς βροντῆς σου δειλιάσουσιν.

Ἀναβαίνουσιν ὄρη, καὶ καταβαίνουσι πεδία, εἰς τόπον ὃν ἐθεμελίωσας αὐτά.

Ὅριον ἔθου ὃ οὐ παρελεύσονται, οὐδὲ ἐπιστρέψουσι καλύψαι τὴν γῆν.

Ὁ ἐξαποστέλλων πηγὰς ἐν φάραγξιν, ἀναμέσον τῶν ὀρέων διελεύσονται ὕδατα.

Ποτιοῦσι πάντα τὰ θηρία τοῦ ἀγροῦ, προσδέξονται ὄναγροι εἰς δίψαν αὐτῶν.

Ἐπ᾽ αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει, ἐκ μέσου τῶν πετρῶν δώσουσιν φωνήν.

Ποτίζων ὄρη ἐκ τῶν ὑπερῴων αὐτοῦ· ἀπὸ καρποῦ τῶν ἔργων σου χορτασθήσεται ἡ γῆ.

And spreadest out the heavens like a curtain. Who layeth the beams of his chambers in the waters,

And maketh the clouds his chariot, and walketh upon the wings of the wind.

He maketh his angels spirits: and his ministers a flaming fire.

He laid the foundations of the earth: that it never should move at any time.

Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

At thy rebuke they flee: at the voice of thy thunder they are afraid.

They go up as high as the hills, and down to the valleys beneath, even unto the place which thou hast appointed for them.

Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

He sendeth the springs into the rivers: which run among the hills.

All beasts of the field drink thereof: and the wild asses quench their thirst.

Beside them shall the fowls of the air have their habitation: and sing among the branches.

He watereth the hills from above: the earth is filled with the fruit of thy works.

Ὁ ἐξανατέλλων χόρτον τοῖς κτήνεσι, καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων.

Τοῦ ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς. Καὶ οἶνος εὐφραίνει καρδίαν ἀνθρώπου.

Τοῦ ἱλαρῦναι πρόσωπον ἐν ἐλαίῳ, καὶ ἄρτος καρδίαν ἀνθρώπου στηρίζει.

Χορτασθήσονται τὰ ξύλα τοῦ πεδίου, αἱ κέδροι τοῦ Λιβάνου, ἃς ἐφύτευσας.

Ἐκεῖ στρουθία ἐννοσσεύσουσι, τοῦ ἐρωδιοῦ ἡ κατοικία ἡγεῖται αὐτῶν.

Ὄρη τὰ ὑψηλὰ ταῖς ἐλάφοις, πέτρα καταφυγὴ τοῖς λαγωοῖς.

Ἐποίησε σελήνην εἰς καιρούς· ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ.

Ἔθου σκότος, καὶ ἐγένετο νύξ, ἐν αὐτῇ διελεύσονται πάντα τὰ θηρία τοῦ δρυμοῦ.

Σκύμνοι ὠρυόμενοι τοῦ ἁρπάσαι, καὶ ζητῆσαι παρὰ τοῦ Θεοῦ βρῶσιν αὐτοῖς.

Ἀνέτειλεν ὁ ἥλιος, καὶ συνήχθησαν, καὶ εἰς τὰς μάνδρας αὐτῶν κοιτασθήσονται.

Ἐξελεύσεται ἄνθρωπος ἐπὶ τὸ ἔργον αὐτοῦ, καὶ ἐπὶ τὴν ἐργασίαν αὐτοῦ ἕως ἑσπέρας.

Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας· ἐπληρώθη ἡ γῆ τῆς κτίσεώς σου.

He bringeth forth grass for the cattle: and green herb for the service of men,

That he may bring food out of the earth, and wine that maketh glad the heart of man,

And oil to make him a cheerful countenance, and bread to strengthen man's heart.

The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted;

Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

He appointed the moon for certain seasons: and the sun knoweth his going down.

Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

The lions roaring after their prey: do seek their meat from God.

The sun ariseth, and they get them away together: and lay them down in their dens.

Man goeth forth to his work, and to his labour: until the evening.

O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches.

Αὕτη ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος ἐκεῖ ἑρπετὰ ὧν οὐκ ἔστιν ἀριθμός, ζῶα μικρὰ μετὰ μεγάλων·

Ἐκεῖ πλοῖα διαπορεύονται, δράκων οὗτος ὃν ἔπλασας ἐμπαίζειν αὐτῇ.

Πάντα πρὸς σὲ προσδοκῶσι, δοῦναι τὴν τροφὴν αὐτῶν εἰς εὔκαιρον· δόντος σου αὐτοῖς, συλλέξουσιν·

Ἀνοίξαντός σου τὴν χεῖρα, τὰ σύμπαντα πλησθήσονται χρηστότητος· ἀποστρέψαντος δέ σου τὸ πρόσωπον, ταραχθήσονται.

Ἀντανελεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι, καὶ εἰς τὸν χοῦν αὐτῶν ἐπιστρέψουσιν.

Ἐξαποστελεῖς τὸ πνεῦμά σου, καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.

Ἤτω ἡ δόξα Κυρίου εἰς τοὺς αἰῶνας· εὐφρανθήσεται Κύριος ἐπὶ τοῖς ἔργοις αὐτοῦ.

Ὁ ἐπιβλέπων ἐπὶ τὴν γῆν, καὶ ποιῶν αὐτὴν τρέμειν· ὁ ἁπτόμενος τῶν ὀρέων, καὶ καπνίζονται.

Ἄσω τῷ Κυρίῳ ἐν τῇ ζωῇ μου, ψαλῶ τῷ Θεῷ μου ἕως ὑπάρχω·

Ἡδυνθείη αὐτῷ ἡ διαλογή μου, ἐγὼ δὲ εὐφρανθήσομαι ἐπὶ τῷ Κυρίῳ.

So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

These wait all upon thee: that thou mayest give them meat in due season: when thou givest it them they gather it.

And when thou openest thy hand they are filled with good: when thou hidest thy face they are troubled.

When thou takest away their breath they die, and are turned again to their dust.

When thou lettest thy breath go forth they shall be made: and thou shalt renew the face of the earth.

The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

I will sing unto the Lord as long as I live: I will praise my God while I have my being.

And so shall my words please him: my joy shall be in the Lord.

Ἐκλείποιεν ἁμαρτωλοὶ ἀπὸ τῆς γῆς, καὶ ἄνομοι, ὥστε μὴ ὑπάρχειν αὐτούς· εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.

Καὶ πάλιν.

Ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ· ἔθου σκότος, καὶ ἐγένετο νύξ. Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Ἀλληλούϊα, Ἀλληλούϊα, Ἀλληλούϊα. Δόξα σοι, ὁ Θεός. (Τρίς.)

Ἡ ἐλπὶς ἡμῶν, Κύριε, δόξα σοι.

Ὁ Διάκ. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν (σελ. 19).

ΨΑΛΜ. ΡΜ΄.

Κύριε, ἐκέκραξα πρὸς σέ, εἰσάκουσόν μου· εἰσάκουσόν μου, Κύριε.

Κύριε, ἐκέκραξα πρὸς σέ, εἰσάκουσόν μου· πρόσχες τῇ φωνῇ τῆς δεήσεώς μου, ἐν τῷ κεκραγέναι με πρὸς σέ. Εἰσάκουσόν μου, Κύριε.

Κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου, ἔπαρσις τῶν χειρῶν μου θυσία ἑσπερινή. Εἰσάκουσόν μου, Κύριε.

As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: O my soul, praise the Lord.

And again.

The sun knoweth his going down; thou makest darkness that it may be night. O Lord, how manifold are thy works; in wisdom hast thou made them all.

Glory be . . . Now, and for ever . . .

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (Thrice.)

O Lord, our Hope, glory to Thee.

Deacon. In peace let us beseech the Lord (page 19).

PSALM 140.

Lord, I call upon thee, haste thee unto me: haste thee unto me, O Lord.

Lord, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee. Haste thee unto me, O Lord.

Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice. Haste thee unto me, O Lord.

Θοῦ, Κύριε, φυλακὴν τῷ στόματί μου, καὶ θύραν περιοχῆς περὶ τὰ χείλη μου.

Μὴ ἐκκλίνῃς τὴν καρδίαν μου εἰς λόγους πονηρίας, τοῦ προφασίζεσθαι προφάσεις ἐν ἁμαρτίαις.

Σὺν ἀνθρώποις ἐργαζομένοις τὴν ἀνομίαν, καὶ οὐ μὴ συνδυάσω μετὰ τῶν ἐκλεκτῶν αὐτῶν.

Παιδεύσει με δίκαιος ἐν ἐλέει, καὶ ἐλέγξει με, ἔλαιον δὲ ἁμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλήν μου·

Ὅτι ἔτι καὶ ἡ προσευχή μου ἐν ταῖς εὐδοκίαις αὐτῶν. Κατεπόθησαν ἐχόμενα πέτρας οἱ κριταὶ αὐτῶν.

Ἀκούσονται τὰ ῥήματά μου, ὅτι ἠδύνθησαν· ὡσεὶ πάχος γῆς διερράγη ἐπὶ τῆς γῆς, διεσκορπίσθη τὰ ὀστᾶ ἡμῶν παρὰ τὸν ᾅδην.

Ὅτι πρὸς σέ, Κύριε, Κύριε, οἱ ὀφθαλμοί μου· ἐπὶ σοὶ ἤλπισα, μὴ ἀντανέλῃς τὴν ψυχήν μου.

Φύλαξόν με ἀπὸ παγίδος ἧς συνεστήσαντό μοι, καὶ ἀπὸ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν.

Πεσοῦνται ἐν ἀμφιβλήστρῳ αὐτῶν οἱ ἁμαρτωλοί· κατὰ μόνας εἰμὶ ἐγὼ, ἕως ἂν παρέλθω.

Set a watch, O Lord, before my mouth: and keep the door of my lips.

O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works.

With the men that work wickedness, lest I eat of such things as please them.

Let the righteous rather smite me friendly: and reprove me. But let not their precious balms break my head.

Yea, I will pray yet against their wickedness. Let their judges be overthrown in stony places.

That they may hear my words, for they are sweet. Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

Let the ungodly fall into their own nets together: and let me ever escape them.

ΨΑΛΜ. ΡΜΑ΄.

Φωνῇ μου πρὸς Κύριον ἐκέκραξα, φωνῇ μου πρὸς Κύριον ἐδεήθην.

Ἐκχεῶ ἐνώπιον αὐτοῦ τὴν δέησίν μου, τὴν θλίψιν μου ἐνώπιον αὐτοῦ ἀπαγγελῶ.

Ἐν τῷ ἐκλείπειν ἐξ ἐμοῦ τὸ πνεῦμά μου, καὶ σὺ ἔγνως τὰς τρίβους μου.

Ἐν ὁδῷ ταύτῃ ᾗ ἐπορευόμην, ἔκρυψαν παγίδα μου.

Κατενόουν εἰς τὰ δεξιὰ καὶ ἐπέβλεπον, καὶ οὐκ ἦν ὁ ἐπιγινώσκων με.

Ἀπώλετο φυγὴ ἀπ᾽ ἐμοῦ, καὶ οὐκ ἔστιν ὁ ἐκζητῶν τὴν ψυχήν μου.

Ἐκέκραξα πρὸς σέ, Κύριε· εἶπα· Σὺ εἶ ἡ ἐλπίς μου, μερίς μου εἶ ἐν γῇ ζώντων.

Πρόσχες πρὸς τὴν δέησίν μου, ὅτι ἐταπεινώθην σφόδρα.

Ῥῦσαί με ἐκ τῶν καταδιωκόντων με, ὅτι ἐκραταιώθησαν ὑπὲρ ἐμέ.

Ἐξάγαγε ἐκ φυλακῆς τὴν ψυχήν μου, τοῦ ἐξομολογήσασθαι τῷ Ὀνόματί σου.

Ἐμὲ ὑπομενοῦσι δίκαιοι, ἕως οὗ ἀνταποδῷς μοι.

PSALM 141.

I cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

I poured out my complaints before him: and shewed him of my trouble.

When my spirit was in heaviness thou knewest my path.

In the way wherein I walked have they privily laid a snare for me.

I looked also upon my right hand: and saw there was no man that would know me.

I had no place to flee unto: and no man cared for my soul.

I cried unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.

Consider my complaint: for I am brought very low.

O deliver me from my persecutors: for they are too strong for me.

Bring my soul out of prison, that I may give thanks unto thy Name.

Which thing if thou wilt grant me, then shall the righteous resort unto my company.

ΨΑΛΜ. ΡΚΘ'.

Ἐκ βαθέων ἐκέκραξά σοι, Κύριε, Κύριε, εἰσάκουσον τῆς φωνῆς μου.

Γενηθήτω τὰ ὦτά σου προσέχοντα εἰς τὴν φωνὴν τῆς δεήσεώς μου.

Ἐὰν ἀνομίας παρατηρήσῃς Κύριε, Κύριε, τίς ὑποστήσεται; ὅτι παρὰ σοὶ ὁ ἱλασμός ἐστιν.

Ηχος Β'.

Συντρέχει λοιπόν, τὸ συνέδριον τῶν Ἰουδαίων, ἵνα τὸν Δημιουργόν, καὶ Κτίστην τῶν ἁπάντων, Πιλάτῳ παραδώσῃ· ὢ τῶν ἀνόμων! ὢ τῶν ἀπίστων! ὅτι τὸν ἐρχόμενον, κρῖναι ζῶντας καὶ νεκρούς, εἰς κρίσιν εὐτρεπίζουσι· τὸν ἰώμενον τὰ πάθη, πρὸς πάθος ἑτοιμάζουσι. Κύριε μακρόθυμε, μέγα σου τὸ ἔλεος· δόξα σοι.

Ἕνεκεν τοῦ Ὀνόματός σου ὑπέμεινά σε, Κύριε· ὑπέμεινεν ἡ ψυχή μου εἰς τὸν λόγον σου, ἤλπισεν ἡ ψυχή μου ἐπὶ τὸν Κύριον.

Συντρέχει λοιπόν, τὸ συνέδριον . . .

Ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός, ἀπὸ φυλακῆς πρωΐας ἐλπισάτω Ἰσραὴλ ἐπὶ τὸν Κύριον.

Ἰούδας ὁ παράνομος, Κύριε, ὁ βάψας ἐν τῷ

PSALM 129.

Out of the deep have I called unto thee, O Lord : Lord, hear my voice.

O let thine ears consider well : the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it? For there is mercy with thee.

2ND TONE.

The Sanhedrin of the Jews therefore assembles, in order to deliver to Pilate, the Founder and Creator of all things. What lawlessness ! What faithlessness ! that they prepare for judgement Him Who comes to judge the living and the dead ; they make ready for suffering Him Who heals sufferings. O forbearing Lord, great is Thy mercy, glory to Thee.

For Thy Name's sake have I waited for Thee, O Lord ; my soul has waited for Thy word. My soul has hoped in the Lord.

The Sanhedrin of the Jews . . .

From the morning watch till night, from the morning watch, let Israel hope in the Lord.

The transgressor Judas, O Lord, who at supper

δείπνῳ τὴν χεῖρα, ἐν τῷ τρυβλίῳ μετὰ σοῦ, ἐξέτεινεν ἀνόμως τὰς χεῖρας, τοῦ λαβεῖν ἀργύρια· καὶ ὁ τοῦ μύρου λογισάμενος τιμήν, σὲ τὸν ἀτίμητον οὐκ ἔφριξε πωλῆσαι· ὁ τοὺς πόδας ὑφαπλώσας ἐπὶ τὸ νίψαι, τὸν Δεσπότην κατεφίλησε δολίως, εἰς τὸ προδοῦναι τοῖς ἀνόμοις· χοροῦ δὲ Ἀποστόλων ῥιφείς, καὶ τὰ τριάκοντα ῥίψας ἀργύρια, Σοῦ τὴν τριήμερον Ἀνάστασιν οὐκ εἶδε· δι' ἧς ἐλέησον ἡμᾶς.

Ὅτι παρὰ τῷ Κυρίῳ τὸ ἔλεος, καὶ πολλὴ παρ' αὐτῷ λύτρωσις· καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ.

Ἰούδας ὁ προδότης δόλιος ὢν, δολίῳ φιλήματι παρέδωκε τὸν Σωτῆρα Κύριον· τὸν Δεσπότην τῶν ἁπάντων, ὡς δοῦλον πέπρακε τοῖς παρανόμοις· ὡς πρόβατον ἐπὶ σφαγήν, οὕτως ἠκολούθει, ὁ Ἀμνὸς ὁ τοῦ Θεοῦ, ὁ Υἱὸς ὁ τοῦ Πατρός, ὁ μόνος πολυέλεος.

ΨΑΛΜ. ΡΙΣΤ'.

Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

Ἰούδας ὁ δοῦλος καὶ δόλιος, ὁ μαθητὴς καὶ ἐπίβουλος, ὁ φίλος καὶ διάβολος, ἐκ τῶν

dipped his hand into the dish with Thee, unlawfully stretched out his hands to receive silver; and he who calculated the price of the myrrh, did not shudder to sell Thee, Who art beyond all price. He who submitted his feet to Thy washing, treacherously kissed Thee, the Master, in order to deliver Thee to the enemy. When he was cast out of the company of the Apostles, he cast down the thirty pieces and saw not Thy Resurrection on the third day; by this have mercy upon us.

For with the Lord there is mercy: and with Him is plenteous redemption. And He shall redeem Israel from all his sins.

Judas, the treacherous betrayer, betrayed with a treacherous kiss the Lord and Saviour; he sold the Master of All as a slave to lawless men: the Lamb of God, the Son of the Father, Who alone is merciful, was led as a sheep to the slaughter.

PSALM 116.

O praise the Lord, all ye heathen: praise him, all ye nations.

Judas the slave and knave, the disciple and traitor, the friend and fiend, was proved by his

ἔργων ἀπεφάνθη· ἠκολούθει γὰρ τῷ Διδασκάλῳ, καὶ καθ' ἑαυτὸν ἐμελέτησε τὴν προδοσίαν· ἔλεγεν ἐν ἑαυτῷ· Παραδώσω τοῦτον, καὶ κερδήσω τὰ συναχθέντα χρήματα· ἐπεζήτει δὲ καὶ τὸ μύρον πραθῆναι, καὶ τὸν Ἰησοῦν δόλῳ κρατηθῆναι· ἀπέδωκεν ἀσπασμὸν, παρέδωκε τὸν Χριστόν· καὶ ὡς πρόβατον ἐπὶ σφαγήν, οὕτως ἠκολούθει, ὁ μόνος εὔσπλαγχνος καὶ φιλάνθρωπος.

Ὅτι ἐκραταιώθη τὸ ἔλεος αὐτοῦ ἐφ' ἡμᾶς, καὶ ἡ ἀλήθεια τοῦ Κυρίου μένει εἰς τὸν αἰῶνα.

Ὃν ἐκήρυξεν Ἀμνὸν Ἡσαΐας, ἔρχεται ἐπὶ σφαγὴν ἑκούσιον, καὶ τὸν νῶτον δίδωσιν εἰς μάστιγας, τὰς σιαγόνας εἰς ῥαπίσματα, τὸ δὲ πρόσωπον οὐκ ἀπεστράφη, ἀπὸ αἰσχύνης ἐμπτυσμάτων· θανάτῳ δὲ ἀσχήμονι καταδικάζεται· πάντα ὁ ἀναμάρτητος ἑκουσίως καταδέχεται, ἵνα πᾶσι δωρήσηται τὴν ἐκ νεκρῶν Ἀνάστασιν.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Ηχος πλ. Β'.

Γέννημα ἐχιδνῶν, ἀληθῶς ὁ Ἰούδας, φαγόντων τὸ Μάννα ἐν τῇ ἐρήμῳ, καὶ γογ-

deeds, for, as he followed the Master, within himself he contemplated His betrayal. He said to himself: I will betray Him, and I shall profit by a load of wealth. He asked about the purchase of the myrrh, and by treachery laid hold of Jesus; he gave the salutation and betrayed the Christ: so He Who alone is gracious and pitiful, was led as a sheep to the slaughter.

For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever.

The Lamb which Isaiah proclaimed, comes willingly to the slaughter, and gives His back to scourgings, and His cheeks to blows. He hides not His face from shame and spitting, and He is condemned to a dishonourable death. He Who is sinless willingly submits to all, that on all He may bestow resurrection from the dead.

Glory be to the Father . . . Now, and for ever . . .

2ND PLAG. TONE.

Truly is Judas of the generation of vipers, who ate manna in the wilderness and then murmured at

γυζόντων κατὰ τοῦ τροφέως· ἔτι γὰρ τῆς βρώσεως οὔσης ἐν τῷ στόματι αὐτῶν, κατελάλουν τοῦ Θεοῦ οἱ ἀχάριστοι· καὶ οὗτος ὁ δυσσεβής, τὸν Οὐράνιον Ἄρτον, ἐν τῷ στόματι βαστάζων, κατὰ τοῦ Σωτῆρος τὴν προδοσίαν εἰργάσατο. Ὦ γνώμης ἀκορέστου, καὶ τόλμης ἀπανθρώπου! τὸν τρέφοντα ἐπώλει, καὶ ὃν ἐφίλει Δεσπότην, παρεδίδου εἰς θάνατον· ὄντως ἐκείνων υἱὸς ὁ παράνομος, καὶ σὺν αὐτοῖς τὴν ἀπώλειαν ἐκληρώσατο. Ἀλλὰ φεῖσαι Κύριε, τοιαύτης ἀπανθρωπίας τὰς ψυχὰς ἡμῶν, ὁ μόνος ἐν μακροθυμίᾳ ἀνείκαστος.

Εἴσοδος μετὰ τοῦ Εὐαγγελίου.

Ὁ Διάκ. Σοφία. Ὀρθοί.

Ὁ Ἀναγ. Φῶς ἱλαρὸν ἁγίας δόξης ἀθανάτου Πατρός, οὐρανίου, Ἁγίου, Μάκαρος, Ἰησοῦ Χριστέ, ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν, ἰδόντες φῶς ἑσπερινόν, ὑμνοῦμεν Πατέρα, Υἱόν, καὶ Ἅγιον Πνεῦμα, Θεόν. Ἄξιόν σε ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς αἰσίαις, Υἱὲ Θεοῦ, ζωὴν ὁ διδούς· διὸ ὁ κόσμος σὲ δοξάζει.

Ὁ Διάκ. Ἑσπέρας Προκείμενον.

the sustenance; for while the food was yet in their mouths, they, in their ingratitude, railed against God. He also, in his impiety, with the Food of Angels in his mouth, contrived the betrayal of the Saviour. O insatiable mind, and inhuman audacity! He sold and betrayed to death the Master Who nourished him and Whom he kissed. He was indeed their depraved son, and with them inherited perdition. Do Thou, O Lord, spare our souls from such inhumanity, O Thou Who alone art boundless in mercy.

Entry with the Gospel.

Deacon. Wisdom. Stand and attend.

Reader. O gladsome light of the Father's glory, holy, heavenly, and immortal; and holy, blessed Jesus Christ! As we come to the setting of the sun and see the evening light, we praise God, Father, Son, and Holy Ghost. Meet it is at all times to praise Thee with fitting voices, O Son of God and Giver of Life; wherefore the world glorifies Thee.

Deacon. Evening Offertory.

Ὁ Ἀναγ. Ἐξελοῦ με, Κύριε, ἐξ ἀνθρώπου πονηροῦ.

Στίχ. Οἵτινες ἐλογίσαντο ἀδικίαν ἐν καρδίᾳ.

Τῆς Ἐξόδου τὸ Ἀνάγνωσμα, Κεφ. ιθ'. 10.

Ὁ Διάκ. Σοφία. Πρόσχωμεν.

Ὁ Ἀναγ. Εἶπε Κύριος πρὸς Μωϋσῆν· Καταβάς, διαμάρτυραι τῷ λαῷ τούτῳ, καὶ ἁγνισον αὐτοὺς σήμερον καὶ αὔριον· καὶ πλυνάτωσαν τὰ ἱμάτια αὐτῶν, καὶ ἔστωσαν ἕτοιμοι εἰς τὴν ἡμέραν τὴν τρίτην· τῇ γὰρ ἡμέρᾳ τῇ τρίτῃ, καταβήσεται Κύριος ἐπὶ τὸ ὄρος τὸ Σινᾶ, ἐναντίον παντὸς τοῦ λαοῦ. Καὶ ἀφοριεῖς τὸν λαὸν κύκλῳ, λέγων· Προσέχετε ἑαυτοῖς τοῦ ἀναβῆναι εἰς τὸ ὄρος, καὶ θίγειν τί αὐτοῦ· πᾶς ὁ ἁψάμενος τοῦ ὄρους, θανάτῳ τελευτήσει· οὐχ ἅψεται αὐτοῦ χείρ· ἐν γὰρ λίθοις λιθοβοληθήσεται, ἢ βολίδι κατατοξευθήσεται· ἐάν τε κτῆνος, ἐάν τε ἄνθρωπος, οὐ ζήσεται. Ὅταν δὲ αἱ φωναί, καὶ αἱ σάλπιγγες, καὶ ἡ νεφέλη ἀπέλθῃ ἀπὸ τοῦ ὄρους, ἐκεῖνοι ἀναβήσονται ἐπὶ τὸ ὄρος. Κατέβη δὲ Μωϋσῆς ἐκ τοῦ ὄρους πρὸς τὸν λαόν, καὶ ἡγίασεν αὐτούς· καὶ ἔπλυναν τὰ ἱμάτια αὐτῶν. Καὶ εἶπε τῷ λαῷ· Γίνεσθε

Reader. Deliver me, O Lord, from the wicked men.

Line. Who imagine mischief in their heart.

The reading is from Exodus, chap. xix. 10.

Deacon. Wisdom. Let us attend.

Reader. And the Lord said unto Moses, Go unto the people, and solemnly charge them and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the voices and trumpets and clouds depart from the mount, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not to your

ἕτοιμοι, τρεῖς ἡμέρας μὴ προσέλθητε γυναικί. Ἐγένετο δὲ τῇ ἡμέρᾳ τῇ τρίτῃ, γενηθέντος πρὸς ὄρθρον, ἐγένοντο φωναὶ καὶ ἀστραπαὶ καὶ νεφέλη γνοφώδης ἐπ' ὄρους Σινᾶ· φωνὴ τῆς σάλπιγγος ἤχει μέγα· καὶ ἐπτοήθη πᾶς ὁ λαός, ὃς ἦν ἐν τῇ παρεμβολῇ. Καὶ ἐξήγαγε Μωϋσῆς τὸν λαὸν εἰς συνάντησιν τοῦ Θεοῦ ἐκ τῆς παρεμβολῆς καὶ παρέστησαν ὑπὸ τὸ ὄρος. Τὸ ὄρος τὸ Σινᾶ ἐκαπνίζετο ὅλον, διὰ τὸ καταβεβηκέναι τὸν Θεὸν ἐπ' αὐτὸ ἐν πυρί· ἀνέβαινε δὲ ὁ καπνός, ὡσεὶ ἀτμὶς καμίνου· καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα. Ἐγένοντο δὲ αἱ φωναὶ τῆς σάλπιγγος, προβαίνουσαι ἰσχυρότεραι σφόδρα. Μωϋσῆς ἐλάλει, ὁ δὲ Θεὸς ἀπεκρίνατο αὐτῷ φωνῇ.

Προκείμενον.

Ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, ὁ Θεός.

Στίχ. Ῥῦσαί με ἐκ τῶν ἐργαζομένων τὴν ἀνομίαν.

Ἰὼβ τὸ Ἀνάγνωσμα, Κεφ. λή'. 1.

Ὁ Διάκ. Σοφία. Πρόσχωμεν.

Ὁ Ἀναγ. Εἶπε Κύριος τῷ Ἰώβ, διὰ λαίλαπος καὶ νεφῶν· Τίς οὗτος ὁ κρύπτων με βουλὴν, συνέχων δὲ ῥήματα ἐν καρδίᾳ, ἐμὲ

wives. And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon mount Sinai, and the voice of the trumpet exceeding loud ; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God ; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the people were exceedingly amazed. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

Offertory.

Deliver me from mine enemies, O God.

Line. Save me from those who work iniquity.

The reading is from Job, chap. xxxviii. 1.

Deacon. Wisdom. Let us attend.

Reader. Then the Lord answered Job out of the whirlwind, and said, Who is this that hideth counsel from me, and confines words in his heart, and

δὲ οἴεται κρύπτειν; Ζῶσαι, ὥσπερ ἀνήρ, τὴν ὀσφύν σου· ἐρωτήσω δὲ σέ, σὺ δέ μοι ἀποκρίθητι· Ποῦ ἦς ἐν τῷ θεμελιοῦν με τὴν γῆν; ἀπάγγειλον δέ μοι, εἰ ἐπίστασαι σύνεσιν. Τίς ἔθετο τὰ μέτρα αὐτῆς, εἰ οἶδας; ἢ τίς ὁ ἐπαγαγὼν σπαρτίον ἐπ᾽ αὐτῆς; ἐπὶ τίνος οἱ κρίκοι αὐτῆς πεπήγασι; τίς δέ ἐστιν ὁ βαλὼν λίθον γωνιαῖον ἐπ᾽ αὐτῆς; Ὅτε ἐγενήθησαν ἄστρα, ἤνεσάν με φωνῇ μεγάλῃ πάντες Ἄγγελοί μου· ἔφραξα δὲ θάλασσαν πύλαις, ὅτε ἐμαιοῦτο ἐκ κοιλίας μητρὸς αὐτῆς ἐκπορευομένη· ἐθέμην δὲ αὐτῇ νέφος ἀμφίασιν, ὁμίχλῃ δὲ αὐτὴν ἐσπαργάνωσα· ἐθέμην δὲ αὐτῇ ὅρια, περιθεὶς κλεῖθρα καὶ πύλας. Εἶπον δὲ αὐτῇ· Μέχρι τούτου ἐλεύσῃ καὶ οὐχ ὑπερβήσῃ, ἀλλ᾽ ἐν σεαυτῇ συντριβήσονταί σου τὰ κύματα. Ἢ ἐπὶ σοῦ συντέταχα φέγγος πρωϊνόν; ἑωσφόρος δὲ εἶδε τὴν ἑαυτοῦ τάξιν, ἐπιλαβέσθαι πτερύγων γῆς, ἐκτινάξαι ἀσεβεῖς ἐξ αὐτῆς; Ἢ σύ, λαβὼν πηλόν, ἔπλασας ζῶον, καὶ λαλητὸν αὐτὸν ἔθου ἐπὶ τῆς γῆς; ἀφεῖλες δὲ ἀπὸ ἀσεβῶν τὸ φῶς, βραχίονα δὲ ὑπερηφάνων συνέτριψας; ἦλθες δὲ ἐπὶ πηγὴν θαλάσσης, ἐν δὲ ἴχνεσιν ἀβύσσου περιεπάτησας; ἀνοίγονται δέ σοι φόβῳ πύλαι θανάτου,

thinks to conceal them from me? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof? When the stars were born, all my angels praised me with loud voice. I shut up the sea with doors, when it brake forth, as if it had issued out of the womb; and I made the cloud the garment thereof, and thick darkness a swaddling-band for it; and I made for it my decrees, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed. Hast thou commanded the morning since thy days; and caused the day-spring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it? Whether didst thou take clay and form a living creature, and set it with the power of speech upon the earth? And from the wicked their light hast thou withholden, or broken the high arm? Hast thou entered into the springs

πυλωροὶ δὲ Ἅδου ἰδόντες σε ἔπτηξαν; νενουθέτησαι δὲ τὸ εὖρος τῆς ὑπ᾽ Οὐρανόν; Ἀνάγγειλον δέ μοι· πόση τίς ἐστι; ποίᾳ δὲ γῇ αὐλίζεται τὸ φῶς; σκότους δὲ ποῖος τόπος; Εἰ ἀγάγοις με εἰς ὅρια αὐτῶν, εἰ καὶ ἐπίστασαι τρίβους αὐτῶν! οἶδας ἄρα ὅτι τότε γεγένησαι, ἀριθμὸς δὲ ἐτῶν σου πολύς; Ὑπολαβὼν δὲ Ἰώβ, τῷ Κυρίῳ λέγει· (Κεφ. μβ΄. 1.) Οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δέ σοι οὐδέν. Τίς γάρ ἐστιν ὁ κρύπτων σε βουλήν; φειδόμενος δὲ ῥημάτων, καὶ σὲ οἴεται κρύπτειν; τίς δὲ ἀναγγελεῖ μοι, ἃ οὐκ ᾔδειν, μεγάλα καὶ θαυμαστά, ἃ οὐκ ἐπιστάμην; Ἄκουσον δέ μου, Κύριε, ἵνα κἀγὼ λαλήσω· ἐρωτήσω δέ σε, σὺ δέ με δίδαξον· ἀκοὴν μὲν ὠτὸς ἤκουόν σου τὸ πρότερον, νυνὶ δὲ ὁ ὀφθαλμός μου ἑώρακέ σε.

Προφητείας Ἡσαΐου τὸ Ἀνάγνωσμα, Κεφ. ν΄. 4.

Ὁ Διάκ. Σοφία. Πρόσχωμεν.

of the sea? or hast thou walked in the tracks of the depth? Have the gates of death been opened unto thee for fear? or did the doorkeepers of Hades quake when they saw thee? Hast thou perceived the breadth of the earth? declare if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof? If thou shouldest take me to the bound thereof, and if thou shouldest know the paths thereof! Knowest thou it, because thou wast then born? or because the number of thy days is great? (Chap. xlii.) Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel from thee? or who keeps back his words, and thinks to hide them from thee? Who will utter to me what I understood not? things too great and wonderful for me, which I knew not? Hear, I beseech thee, O Lord, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee.

The reading is from the prophecy of Isaiah, chap. l. 4.

Deacon. Wisdom. Let us attend.

Ὁ Ἀναγ. Κύριος δίδωσί μοι γλῶσσαν παιδείας, τοῦ γνῶναι ἡνίκα δεῖ εἰπεῖν λόγον· ἔθηκέ με πρωὶ πρωί, προσέθηκέ μοι ὠτίον τοῦ ἀκούειν, καὶ παιδεία Κυρίου Κυρίου ἀνοίγει μου τὰ ὦτα· ἐγὼ δὲ οὐκ ἀπειθῶ, οὐδὲ ἀντιλέγω. Τὸν νῶτόν μου ἔδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων· καὶ Κύριος, Κύριος βοηθός μοι ἐγενήθη. Διὰ τοῦτο οὐκ ἐνετράπην, ἀλλὰ ἔθηκα τὸ πρόσωπόν μου ὡς στερεὰν πέτραν· καὶ ἔγνων, ὅτι οὐ μὴ αἰσχυνθῶ, ὅτι ἐγγίζει ὁ δικαιώσας με. Τίς ὁ κρινόμενός μοι; ἀντιστήτω μοι ἅμα· καὶ τίς ὁ κρινόμενός μοι; ἐγγισάτω μοι. Ἰδοὺ Κύριος, Κύριος βοηθήσει μοι· τίς κακώσει με; ἰδοὺ πάντες ὑμεῖς, ὡς ἱμάτιον, παλαιωθήσεσθε, καὶ ὡς σὴς καταφάγεται ὑμᾶς. Τίς ἐν ὑμῖν ὁ φοβούμενος τὸν Κύριον; ὑπακουσάτω τῆς φωνῆς τοῦ παιδὸς αὐτοῦ. Οἱ πορευόμενοι ἐν σκότει, καὶ οὐκ ἔστιν αὐτοῖς φῶς, πεποίθατε ἐπὶ τῷ ὀνόματι Κυρίου, καὶ ἀντιστηρίσασθε ἐπὶ τῷ Θεῷ. Ἰδοὺ πάντες ὑμεῖς ὡς πῦρ καίετε, καὶ κατισχύετε φλόγα· πορεύεσθε τῷ φωτὶ τοῦ πυρὸς ὑμῶν, καὶ τῇ φλογὶ ᾗ ἐξεκαύ-

Reader. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season: he wakeneth me morning by morning, he wakeneth mine ear to hear as the learned, and the instruction of the Lord God hath opened mine ears: and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to blows: I hid not my face from shame and spitting, for the Lord God will help me. Therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed, for he is near that justifieth me. Who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, ye all shall wax old as a garment; the moth shall eat you up. Who is among you that feareth the Lord? let him obey the voice of his servant. Ye that walk in darkness, and have no light, trust in the name of the Lord, and stay upon God. Behold, all ye that kindle a fire, that compass yourselves about with flame: walk in the light of your fire, and in the flame that ye have kindled. This shall

σατε· δι' ἐμὲ ἐγένετο ταῦτα ὑμῖν, ἐν λύπῃ κοιμηθήσεσθε.

Ὁ Διάκ. Τοῦ Κυρίου δεηθῶμεν.

Ὁ Ἱερεύς. Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί.

Ὁ Διάκ. Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ἅγιος ὁ Θεός . . . (ὅρα σελ. 1).

Ὁ Διάκ. Πρόσχωμεν.

Ὁ Ἀναγ. Οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτό.

Στίχ. Ἵνα τί ἐφρύαξαν ἔθνη καὶ λαοί.

Ὁ Διάκ. Σοφία.

Ὁ Ἀναγ. Πρὸς Κορινθίους α'. Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα, Κεφ. ια'. 23.

Ὁ Διάκ. Πρόσχωμεν.

Ὁ Ἀναγ. Ἀδελφοί, ἐγὼ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτί, ᾗ παρεδίδοτο, ἔλαβεν

ye have of mine hand; ye shall lie down in sorrow.

Deacon. Let us beseech the Lord.

Priest. For Thou our God art holy, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and for ever.

Deacon. And from all Ages to all Ages.

Choir. Amen.

Holy God . . . (see page 1).

Deacon. Let us attend.

Reader. The rulers take counsel together.

Line. Why do the heathen so furiously rage together, and the people?

Deacon. Wisdom.

Reader. The reading is from the first Epistle of Paul to the Corinthians, chap. xi. 23.

Deacon. Let us attend.

Reader. Brethren, I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was be-

ἄρτον· καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε· Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν, ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. Ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου. Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. Εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· κρινόμενοι δὲ, ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

Ὁ Ἱερεύς. Εἰρήνη σοὶ τῷ ἀναγνώσκοντι, καὶ παντὶ τῷ λαῷ.

trayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Priest. Peace be to thee, thou that readest, and to all the people.

Ὁ Χορός. Ἀλληλούϊα (τρίς).

Μακάριος ὁ συνιὼν ἐπὶ πτωχὸν καὶ πένητα.

Στίχ. Οἱ ἐχθροί μου εἶπον κακά μοι· Πότε ἀποθανεῖται, καὶ ἀπολεῖται τὸ ὄνομα αὐτοῦ.

Ἀλληλούϊα (τρίς).

Στίχ. Ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν.

Ἀλληλούϊα (τρίς).

Ὁ Ἱερεύς. Σοφία. Ὀρθοί. Ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Ὁ Χορός. Καὶ τῷ πνεύματί σου.

Ὁ Διάκ. Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου τὸ Ἀνάγνωσμα, Κεφ. κστ΄. 2.

Ὁ Ἱερεύς. Πρόσχωμεν.

Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ Μαθηταῖς· Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ Πάσχα γίνεται, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. Τότε συνήχθησαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς καὶ οἱ Πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως, τοῦ λεγομένου Καϊάφα· καὶ συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν.

Choir. Alleluia (thrice).

Blessed is he, who considereth the poor and needy.

Line. Mine enemies speak evil against me; when shall he die, and his name vanish?

Alleluia (thrice).

Line. He that eateth my bread, hath laid great wait for me.

Alleluia (thrice).

Priest. Wisdom. Stand and attend. Let us hear the Holy Gospel. Peace be with you.

Choir. And with thy spirit.

Deacon. The reading is from the holy Gospel according to Matthew, chap. xxvi. 2.

Priest. Let us attend.

The Lord said to his disciples, Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty and kill him. But they said, Not on the feast day,

Ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. Τοῦδὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ, ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνή, ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. Ἰδόντες δὲ οἱ Μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη; ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς. Γνοὺς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ Εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. Τότε πορευθεὶς εἷς τῶν Δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς Ἀρχιερεῖς, εἶπε· Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. Καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν, ἵνα αὐτὸν παραδῷ. Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ Μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Ποῦ θέλεις

lest there be an uproar among the people. Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where

ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἴπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρός μου ἐγγύς ἐστι· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. Εἰδὼς δὲ ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ Πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια αὐτοῦ· καὶ λαβὼν λέντιον, διέζωσεν ἑαυτόν. Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν Μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ, ᾧ ἦν διεζωσμένος. Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σύ μου νίπτεις τοὺς πόδας; Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. Λέγει αὐτῷ Σίμων Πέτρος· Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον,

wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover.

Now when the even was come, he sat down with the twelve. (John xiii. 3–17.) And Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him,

ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες. Ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροί ἐστε. Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν; Ὑμεῖς φωνεῖτέ με· Ὁ Διδάσκαλος καὶ ὁ Κύριος· καὶ καλῶς λέγετε· εἰμὶ γάρ. Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ Κύριος καὶ ὁ Διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. Ὑπόδειγμα γὰρ δέδωκα ὑμῖν, ἵνα, καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε. Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. Εἰ ταῦτα οἴδατε, μακάριοί ἐστε, ἐὰν ποιῆτε αὐτά.

Καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με. Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν, Μήτι ἐγώ εἰμι, Κύριε; Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει. Ὁ

He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

(Matt. xxvi. 21–39.) And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray

μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. Ἀποκριθεὶς δὲ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, εἶπε, Μήτι ἐγώ εἰμι, Ῥαββί; Λέγει αὐτῷ, Σὺ εἶπας.

Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε, Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ Πατρός μου.

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν· τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γὰρ, "Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης." Μετὰ δὲ τὸ ἐγερθῆναί με, προάξω

me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again,

ὑμᾶς εἰς τὴν Γαλιλαίαν. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ. Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. Ἔφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτί, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. Λέγει αὐτῷ ὁ Πέτρος· Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ Μαθηταὶ εἶπον. Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς Μαθηταῖς· Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ. Καὶ παραλαβὼν τὸν Πέτρον, καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. Τότε λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. Καὶ προσελθὼν μικρόν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος, καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. Ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. Καὶ

I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. (Luke xxii. 43–45.) And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to

ἀναστὰς ἀπὸ τῆς προσευχῆς, ἔρχεται πρὸς τοὺς μαθητάς, καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου. Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι. Καὶ ἀφεὶς αὐτούς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών. Τότε ἔρχεται πρὸς τοὺς Μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπόν, καὶ ἀναπαύεσθε· ἰδού, ἤγγικεν ἡ ὥρα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. Ἐγείρεσθε, ἄγωμεν· ἰδού, ἤγγικεν ὁ παραδιδούς με. Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας, εἷς τῶν Δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν Ἀρχιερέων καὶ Πρεσβυτέρων τοῦ λαοῦ. Ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν.

his disciples, he found them sleeping, (Matt. xxvi. 40) and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore

Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε, Χαῖρε, Ῥαββί· καὶ κατεφίλησεν αὐτόν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἑταῖρε, ἐφ' ᾧ πάρει; τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. Καὶ ἰδοὺ, εἷς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. Ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; Πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτω δεῖ γενέσθαι;

Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; Καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. Ὁ

art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou, that I cannot even now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?

In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter

δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι, καὶ οὐχ εὗρον· καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὗρον. Ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες εἶπον, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυροῦσιν; Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ Ἀρχιερεύς, εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ. Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ᾽ ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. Τότε ὁ Ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ, λέγων· Ὅτι ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες, εἶπον· Ἔνοχος θανάτου ἐστί.

followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him, and others smote him with the palms of their

Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐῤῥάπισαν, λέγοντες· Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παίσας σε. Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες, εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. Τότε ἤρξατο καταναθεματίζειν, καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ, εἰρηκότος αὐτῷ· Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω, ἔκλαυσε πικρῶς. Πρωΐας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν. Καὶ δήσαντες αὐτόν, ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ Ἡγεμόνι.

hands, saying, Prophesy unto us, thou Christ, Who is he that smote thee? Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly. (Chap. xxvii.) When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Καὶ καθεξῆς ἡ θεία λειτουργία τοῦ Μεγάλου Βασιλείου.

Ἀντὶ δὲ τοῦ Χερουβικοῦ, καὶ τοῦ Κοινωνικοῦ, καὶ τοῦ "Εἴδομεν τὸ φῶς," ψάλλομεν τὸ παρὸν τροπάριον—

Ηχος πλ. Β΄.

Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον Υἱὲ Θεοῦ, κοινωνόν με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἴπω· οὐ φίλημά σοι δώσω, καθάπερ ὁ Ἰούδας· ἀλλ' ὡς ὁ Λῃστὴς ὁμολογῶ σοι. Μνήσθητί μου Κύριε, ὅταν ἔλθῃς ἐν τῇ Βασιλείᾳ σου.

And the rest of the Liturgy of St Basil.

Instead of the Cherubic Hymn, and the Communion Hymn, and "We have seen the true Light," the following verse is sung—

2ND PLAG. TONE.

Receive me to-day, O Son of God, as a partaker ot Thy Mystic Feast; for I will not speak of the Mystery to Thine enemies; I will not kiss Thee as did Judas, but as the thief I will confess Thee. Lord, remember me when Thou comest to Thy Kingdom.

ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΠΕΜΠΤΗ ΕΣΠΕΡΑΣ.

ΑΚΟΛΟΥΘΙΑ ΤΩΝ ΑΓΙΩΝ ΠΑΘΩΝ.

Ἡ Ἀκολουθία τῆς ἡμέρας ταύτης ψάλλεται ἀπαραλλάκτως, ὡς διετάχθη ἐν σελ. 1–22, εἶτα ὡς ἐξῆς—

Ηχος πλ. Δ΄.

Τροπάριον. Ὅτε οἱ ἔνδοξοι Μαθηταί, ἐν τῷ νιπτῆρι τοῦ Δείπνου ἐφωτίζοντο, τότε Ἰούδας ὁ δυσσεβής, φιλαργυρίαν νοσήσας ἐσκοτίζετο· καὶ ἀνόμοις κριταῖς, σὲ τὸν δίκαιον κριτὴν παραδίδωσι. Βλέπε χρημάτων ἐραστά, τὸν διὰ ταῦτα ἀγχόνῃ χρησάμενον· φεῦγε ἀκόρεστον ψυχήν, τὴν Διδασκάλῳ τοιαῦτα τολμήσασαν. Ὁ περὶ πάντας ἀγαθός, Κύριε, δόξα σοι (τρίς).

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

THURSDAY EVENING IN HOLY WEEK.

THE SERVICE OF THE HOLY PASSION OF OUR LORD JESUS CHRIST.

The Service for this day is the same as that set forth on pages 1–22, then as follows—

4TH PLAG. TONE.

Verse. When Thy glorious disciples were enlightened at the washing of their feet before the Supper, then the impious Judas was darkened with the disease of avarice, and to lawless judges he delivered Thee, the Just Judge. Behold, O lover of money, this man through avarice was brought to the gibbet. Flee from the insatiable desire, which dared such things against the Master. O Lord, Who dealest righteously with all, glory to Thee (thrice).

Deacon. Let us supplicate . . . (see page 24).

ΕΥΑΓΓΕΛΙΟΝ ΠΡΩΤΟΝ.

Κατὰ Ἰωάννην, Κεφ. ιγ΄. 31.

Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ Μαθηταῖς. Νῦν ἐδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, Ὅτι ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους· ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου ἐγὼ ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι. Λέγει αὐτῷ ὁ Πέτρος· Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; Τὴν ψυχήν μου ὑπὲρ σοῦ θήσω. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν ἀμὴν λέγω σοι, Οὐ μὴ ἀλέκτωρ φωνήσει ἕως οὗ ἀπαρνήσῃ με τρίς.

FIRST GOSPEL.

John xiii. 31.

The Lord said to his disciples, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.

Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. Ἐν τῇ οἰκίᾳ τοῦ Πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. Καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα, ὅπου εἰμὶ ἐγώ, καὶ ὑμεῖς ἦτε. Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι· λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι' ἐμοῦ. Εἰ ἐγνώκειτέ με, καὶ τὸν Πατέρα μου ἐγνώκειτε ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτόν, καὶ ἑωράκατε αὐτόν. Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν Πατέρα, καὶ ἀρκεῖ ἡμῖν. Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμέ, ἑώρακε τὸν Πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν Πατέρα; Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρί, καὶ ὁ Πατὴρ ἐν ἐμοί ἐστι; Τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ Πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. Πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ

(Chap. xiv.) Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the

Πατρί, καὶ ὁ Πατὴρ ἐν ἐμοί ἐστιν· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν Πατέρα μου πορεύομαι. Καὶ ὅ, τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ Πατὴρ ἐν τῷ Υἱῷ. Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. Καὶ ἐγὼ ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον Παράκλητον δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα· τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. Ἔτι μικρόν, καὶ ὁ κόσμος με οὐκέτι θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς, ὅτι ἐγὼ ἐν τῷ Πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. Ὁ ἔχων τὰς ἐντολάς μου, καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ Πατρός μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ

Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord,

ἐμφανίσω αὐτῷ ἐμαυτόν. Λέγει αὐτῷ Ἰούδας (οὐχ ὁ Ἰσκαριώτης)· Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ Πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με Πατρός. Ταῦτα λελάληκα ὑμῖν, παρ' ὑμῖν μένων· ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν Πατέρα· ὅτι ὁ Πατήρ μου μείζων μού ἐστί· καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι· ἵνα, ὅταν γένηται, πιστεύσητε.

Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται

how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for

γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν Πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ Πατήρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ Πατήρ μου ὁ γεωργός ἐστι. Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. Ἤδη ὑμεῖς καθαροί ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. Μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ· οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. Ὁ μένων ἐν ἐμοί, κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. Ἐὰν μή τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσι, καὶ καίεται. Ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. Ἐν τούτῳ ἐδοξάσθη ὁ Πατήρ μου, ἵνα καρπὸν πολὺν φέρητε· καὶ γενήσεσθε ἐμοὶ

the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

(Chap. xv.) I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: con-

μαθηταί. Καθὼς ἠγάπησέ με ὁ Πατήρ, κἀγὼ ἠγάπησα ὑμᾶς· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ Πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. Ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρός μου, ἐγνώρισα ὑμῖν. Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε, καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὅ, τι ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου, δῷ ὑμῖν. Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ'

tinue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I

ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. Μνημονεύετε τοῦ λόγου, οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά με. Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. Ὁ ἐμὲ μισῶν καὶ τὸν Πατέρα μου μισεῖ. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἑωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν Πατέρα μου. Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, "Ὅτι ἐμίσησάν με δωρεάν." Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς

said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, "They hated me without a cause." But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

(Chap. xvi.) These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time

δόξῃ λατρείαν προσφέρειν τῷ Θεῷ. Καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν Πατέρα οὐδὲ ἐμέ. Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις; Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. Καὶ ἐλθὼν ἐκεῖνος, ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. Περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν Πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι. Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ

cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak:

ὑμῖν. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. Πάντα ὅσα ἔχει ὁ Πατήρ, ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. Μικρόν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρόν, καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν Πατέρα. Εἶπον οὖν ἐκ τῶν Μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστι τοῦτο, ὃ λέγει ἡμῖν· Μικρόν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρόν, καὶ ὄψεσθέ με· καὶ· Ὅτι ἐγὼ ὑπάγω πρὸς τὸν Πατέρα; Ἔλεγον οὖν· Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρὸν; οὐκ οἴδαμεν τί λαλεῖ. Ἔγνω οὖν ὁ Ἰησοῦς, ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· Μικρόν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με; Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. Ἡ γυνὴ ὅταν τίκτῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ

and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now

καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν· καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. Ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματι μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν. Ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παῤῥησίᾳ περὶ τοῦ Πατρὸς ἀναγγελῶ ὑμῖν. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα περὶ ὑμῶν· αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. Ἐξῆλθον παρὰ τοῦ Πατρός, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν Πατέρα.

Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε, νῦν παῤῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. Νῦν οἴδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ. Ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε; Ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπι-

therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that

σθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ Πατὴρ μετ' ἐμοῦ ἐστι. Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλῖψιν ἕξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν Υἱὸν, ἵνα καὶ ὁ Υἱός σου δοξάσῃ σε· καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. Ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με σὺ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασι. Νῦν ἔγνωκαν, ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι

ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

(Chap. xvii.) These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest

παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι. Καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς. Καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σὲ ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου οὓς δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς. Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας· ἵνα ἡ Γραφὴ πληρωθῇ. Νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὑτοῖς. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου· καί ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. Ἐκ τοῦ κόσμου οὐκ εἰσί, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. Ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς

me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As

τὸν κόσμον. Καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ· ἵνα πάντες ἓν ὦσι, καθὼς σύ, Πάτερ, ἐν ἐμοὶ, κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ μὲ ἀπέστειλας. Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἕν, καθὼς ἡμεῖς ἕν ἐσμεν. Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὦσι τετελειωμένοι εἰς ἕν, καὶ ἵνα γινώσκῃ ὁ κόσμος, ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτούς, καθὼς ἐμὲ ἠγάπησας. Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὦσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς.

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάῤῥου τῶν

thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

(Chap. xviii.) When Jesus had spoken these words, he went forth with his disciples over the

Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

Πληρουμένου δὲ ἑκάστου Εὐαγγελίου, ψάλλει ὁ Χορός·

Δόξα τῇ μακροθυμίᾳ σου, Κύριε, δόξα σοι.

Ηχος πλ. Δ΄.

Ἀντίφωνον Α΄. Ἄρχοντες λαῶν συνήχθησαν κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

Λόγον παράνομον, κατέθεντο κατ' ἐμοῦ· Κύριε, Κύριε, μὴ ἐγκαταλίπῃς με.

Τὰς αἰσθήσεις ἡμῶν, καθαρὰς τῷ Χριστῷ παραστήσωμεν, καὶ ὡς φίλοι αὐτοῦ, τὰς ψυχὰς ἡμῶν θύσωμεν δι' αὐτὸν, καὶ μὴ ταῖς μερίμναις τοῦ βίου, συμπνιγῶμεν ὡς ὁ Ἰούδας· ἀλλ' ἐν τοῖς ταμείοις ἡμῶν κράξωμεν· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀπὸ τοῦ πονηροῦ ῥῦσαι ἡμᾶς.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Παρθένος ἔτεκες ἀπειρόγαμε, καὶ Παρθένος ἔμεινας, Μήτηρ ἀνύμφευτε, Θεοτόκε Μαρία· Χριστὸν τὸν Θεὸν ἡμῶν ἱκέτευε, σωθῆναι ἡμᾶς.

brook Kedron, where was a garden, into the which he entered, and his disciples.

At the end of each Gospel the Choir sings—

Glory to Thy forbearance, O Lord, glory to Thee.

4TH PLAG. TONE.

1st Antiphon. The rulers of the people take counsel together, against the Lord and against His Anointed.

A lawless accusation is laid against me; Lord, O Lord, forsake me not.

Let us present our pure affections to Christ, and as His friends, through Him, make an offering of our souls. Let us not like Judas choke ourselves with the cares of this world, but from the treasuries of our hearts let us cry: Our Father which art in heaven, deliver us from evil.

Glory . . . Now, and for ever . . .

Hymn to the Virgin. O Mary, Theotokos, as a Virgin thou didst virginally bear, and yet remain Virgin, O unwedded Mother. Do thou supplicate Christ our God, that we may be saved.

Ηχος πλ. Β΄.

Ἀντίφωνον Β΄. Ἔδραμε λέγων ὁ Ἰούδας, τοῖς παρανόμοις γραμματεῦσι· Τί μοι θέλετε δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; ἐν μέσῳ δὲ τῶν συμφωνούντων, αὐτὸς εἱστήκεις ἀοράτως συμφωνούμενος. Καρδιογνῶστα, φεῖσαι τῶν ψυχῶν ἡμῶν.

* (Ἐν ἐλέει τὸν Θεὸν θεραπεύσωμεν, ὥσπερ Μαρία ἐπὶ τοῦ δείπνου, καὶ μὴ κτησώμεθα φιλαργυρίαν, ὡς ὁ Ἰούδας, ἵνα πάντοτε μετὰ Χριστοῦ τοῦ Θεοῦ ἐσόμεθα).

Δόξα . . . . Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Ὃν ἔτεκες Παρθένε ἀνερμηνεύτως, διαπαντὸς ὡς φιλάνθρωπον, μὴ διαλίπῃς δυσωποῦσα, ἵνα κινδύνων σώσῃ, τοὺς εἰς σὲ καταφεύγοντας.

Ηχος Β΄.

Ἀντίφωνον Γ΄. Διὰ Λαζάρου τὴν ἔγερσιν, Κύριε, τὸ Ὡσαννά σοι ἐκραύγαζον, παῖδες τῶν Ἑβραίων Φιλάνθρωπε· ὁ δὲ παράνομος Ἰούδας, οὐκ ἠβουλήθη συνιέναι.

Ἐν τῷ δείπνῳ σου, Χριστὲ ὁ Θεός, τοῖς

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* Τὰ τροπάρια ταῦτα, τὰ ἐν παρενθέσει συνήθως, χάριν συντομίας, οὐ ψάλλονται ἐν τῇ Ἐκκλησίᾳ τοῦ Λονδινοῦ.

2ND PLAG. TONE.

2nd Antiphon. Judas hastened to the lawless scribes and said to them: What will ye give me, and I will deliver Him unto you? And Thou didst stand unseen in the midst of those who made the covenant, and didst Thyself submit to it. O Thou Who knowest the hearts, spare our souls.

* (With mercy let us serve God, as did Mary at the supper, and let us not, like Judas, foster avarice; that we may ever be with Christ, our God.)

Glory be . . . Now, and for ever . . .

Hymn to the Virgin. Cease not, O Virgin, to implore Him whom thou didst inexplicably bring forth, that He may save from dangers those who flee unto thee, for He is ever merciful.

2ND TONE.

3rd Antiphon. By reason of the raising of Lazarus, O merciful Lord, the Hebrew children cried: Hosanna to Thee; but the lawless Judas was unwilling to understand.

At Thy Supper, O Christ our God, Thou didst

* Those verses enclosed in parentheses are frequently, for the sake of shortness, not read in the London Church.

Μαθηταῖς σου προέλεγες· Εἷς ἐξ ὑμῶν παραδώσει με· ὁ δὲ παράνομος Ἰούδας, οὐκ ἠβουλήθη συνιέναι.

Ἰωάννῃ ἐρωτήσαντι Κύριε, ὁ παραδιδούς σε τίς ἐστι; τοῦτον διὰ τοῦ ἄρτου ὑπέδειξας· ὁ δὲ παράνομος Ἰούδας, οὐκ ἠβουλήθη συνιέναι.

Εἰς τριάκοντα ἀργύρια Κύριε, καὶ εἰς φίλημα δόλιον, ἐζήτουν Ἰουδαῖοι ἀποκτεῖναί σε· ὁ δὲ παράνομος Ἰούδας, οὐκ ἠβουλήθη συνιέναι.

Ἐν τῷ νιπτῆρί σου Χριστὲ ὁ Θεός, τοῖς Μαθηταῖς σου προέτρεπες· Οὕτω ποιεῖτε ὥσπερ εἴδετε· ὁ δὲ παράνομος Ἰούδας, οὐκ ἠβουλήθη συνιέναι.

Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ πειρασθῆτε, τοῖς μαθηταῖς σου ὁ Θεὸς ἡμῶν ἔλεγες· ὁ δὲ παράνομος Ἰούδας οὐκ ἠβούλήθη συνιέναι.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Διάσωσον ἀπὸ κινδύνων τοὺς δούλους σου Θεοτόκε, ὅτι πάντες μετὰ Θεόν, εἰς σὲ καταφεύγομεν, ὡς ἄῤῥηκτον τεῖχος, καὶ προστασίαν.

foretell to Thy disciples: One of you shall betray Me; but the lawless Judas was unwilling to understand.

John asked Thee: O Lord, who is he that shall betray Thee? Thou didst reveal him by the bread; but the lawless Judas was unwilling to understand.

By thirty pieces of silver, and by a treacherous kiss, the Jews sought to slay Thee, O Lord; but the lawless Judas was unwilling to understand.

At the washing of the feet, Thou, O Christ our God, didst exhort Thy disciples: Do ye as ye see Me do; but the lawless Judas was unwilling to understand.

Watch and pray, that ye be not tempted, Thou, O God, didst say to Thy disciples; but the lawless Judas was unwilling to understand.

Glory be . . . Now, and for ever . . .

Hymn to the Virgin. O Theotokos, do thou preserve thy servants from dangers, for all, after God, flee for protection unto thee, as an unconquerable bulwark.

Ηχος βαρ.

Κάθισμα. Ἐν τῷ δείπνῳ τοὺς μαθητὰς διατρέφων, καὶ τὴν σκῆψιν τῆς προδοσίας γινώσκων, ἐν αὐτῷ τὸν Ἰούδαν διήλεγξας· ἀδιόρθωτον μὲν τοῦτον ἐπιστάμενος, γνωρίσαι δὲ πᾶσι βουλόμενος, ὅτι θέλων παρεδόθης, ἵνα κόσμον ἁρπάσῃς τοῦ ἀλλοτρίου. Μακρόθυμε, δόξα σοι.

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

ΕΥΑΓΓΕΛΙΟΝ ΔΕΥΤΕΡΟΝ.

Κατὰ Ἰωάννην, Κεφ. ιη'. 1–29.

Τῷ καιρῷ ἐκείνῳ, ἐξῆλθεν ὁ Ἰησοῦς σὺν τοῖς Μαθηταῖς αὐτοῦ πέραν τοῦ χειμάῤῥου τῶν Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. Ἤδει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη ἐκεῖ ὁ Ἰησοῦς μετὰ τῶν Μαθητῶν αὐτοῦ. Ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα

Grave Tone.

Sessional Verse. When Thou wast feeding Thy disciples at the Supper, Thou didst know the scheme of Thy betrayal, and within Thyself didst select Judas, for Thou didst recognise this man as obdurate. Thou didst desire to make it known to all that Thou wast willingly betrayed, in order to snatch the world from the enemy. O long-suffering Lord, glory to Thee.

Deacon. Let us supplicate . . . (see page 24).

SECOND GOSPEL.

John xviii. 1–29.

At that time Jesus went forth with his disciples over the brook Kedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place; for Jesus ofttimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto

ἐπ᾽ αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε; Ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι. Εἱστήκει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, μετ᾽ αὐτῶν. Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί· Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον. Ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι. Εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν. Ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· Ὅτι οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ Ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην. Τὸ ποτήριον, ὃ δέδωκέ μοι ὁ Πατὴρ, οὐ μὴ πίω αὐτό; Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν· καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον. Ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν Ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. Ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει

them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? and they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way: that the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first: for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. That disciple was known

ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος Μαθητής· ὁ δὲ Μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ Ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως· ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ Μαθητὴς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ Ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον. Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν Μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος· Οὐκ εἰμί. Εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος. Ὁ οὖν Ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παῤῥησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ Συναγωγῇ καὶ ἐν τῷ Ἱερῷ, ὅπου πάντοθεν οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἴδασιν ἃ εἶπον ἐγώ. Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκώς, ἔδωκε

unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.

ῥάπισμα τῷ Ἰησοῦ, εἰπών· Οὕτως ἀποκρίνῃ τῷ Ἀρχιερεῖ; Ἀπεκρίθη αὐτῷ ὁ Ἰησους· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; Ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ οἱ ὑπηρέται· Μὴ καὶ σὺ ἐκ τῶν Μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο ἐκεῖνος καὶ εἶπεν· Οὐκ εἰμί. Λέγει εἷς ἐκ τῶν δούλων τοῦ Ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον. Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ Πραιτώριον, ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ Πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ Πάσχα.

Ηχος πλ. Α'.

Ἀντίφωνον Δ'. Σήμερον ὁ Ἰούδας καταλιμπάνει τὸν Διδάσκαλον καὶ παραλαμβάνει τὸν Διάβολον· τυφλοῦται τῷ πάθει τῆς φιλαργυρίας, ἐκπίπτει τοῦ φωτὸς ὁ ἐσκοτισμένος· πῶς γὰρ ἠδύνατο βλέπειν ὁ τὸν φω-

And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgement: and it was early; and they themselves went not into the judgement hall, lest they should be defiled, but that they might eat the passover.

1ST PLAG. TONE.

4th Antiphon. To-day Judas forsakes the Master and takes to himself the Devil: he is blinded by the passion of avarice, and in his darkness falls from the light. How is he able to see, who has sold the Bearer of Light for thirty

στῆρα πωλήσας, τριάκοντα ἀργυρίων; ἀλλ' ἡμῖν ἀνέτειλεν ὁ παθὼν ὑπὲρ τοῦ κόσμου· πρὸς ὃν βοήσωμεν· Ὁ παθὼν, καὶ συμπαθῶν ἀνθρώποις, δόξα σοι.

Σήμερον ὁ Ἰούδας, παραποιεῖται θεοσέβειαν, καὶ ἀλλοτριοῦται τοῦ χαρίσματος· ὑπάρχων μαθητὴς, γίνεται προδότης· ἐν ἤθει φιλικῷ, δόλον ὑποκρύπτει, καὶ προτιμᾶται ἀφρόνως τῆς τοῦ Δεσπότου ἀγάπης, τριάκοντα ἀργύρια, ὁδηγὸς γενόμενος, συνεδρίου παρανόμου. Ἡμεῖς δὲ ἔχοντες σωτηρίαν τὸν Χριστὸν, αὐτὸν δοξάσωμεν.

Ηχος Α΄.

(Τὴν φιλαδελφίαν κτησώμεθα, ὡς ἐν Χριστῷ ἀδελφοί, καὶ μὴ τὸ ἀσυμπαθὲς πρὸς τοὺς πλησίον ἡμῶν, ἵνα μὴ ὡς ὁ δοῦλος κατακριθῶμεν, ὁ ἀνελεήμων, διὰ τὰ δηνάρια, καὶ ὡς ὁ Ἰούδας μεταμεληθέντες, μηδὲν ὠφελήσωμεν.)

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Δεδοξασμένα περὶ σοῦ, ἐλαλήθη πανταχοῦ, ὅτι ἐκύησας σαρκί, τὸν τῶν ὅλων Ποιητήν, Θεοτόκε Μαρία, πανύμνητε καὶ ἀπειρόγαμε.

pieces of silver? But He who suffers for the world for us has arisen. To Him let us cry: O Thou Who dost suffer for and with mankind, glory to Thee.

To-day Judas simulates piety and estranges himself from grace. He is a disciple and he becomes a betrayer, and under a guise of friendliness hides deceit. He in his folly prefers thirty pieces of silver to the love of the Master, and becomes a guide to the council of lawless men. Let us, who have Christ as our salvation, glorify Him.

1ST TONE.

(As brothers in Christ, let us seek after brotherly love, and let us not lack sympathy with our neighbours, that we be not condemned like the unmerciful servant on account of money, or repent like Judas to no purpose.)

Glory be . . . Now, and for ever . . .

Hymn to the Virgin. O Mary, Theotokos, glorious and pure, in every place most excellent things have been spoken of thee; for thou didst engender in the flesh the Maker of All.

Ηχος πλ. Β΄.

Ἀντίφωνον Ε΄. Ὁ μαθητὴς τοῦ Διδασκάλου συνεφώνει τὴν τιμὴν καὶ τριάκοντα ἀργυρίοις πέπρακε τὸν Κύριον, φιλήματι δολίῳ παραδοὺς αὐτὸν τοῖς ἀνόμοις εἰς θάνατον.

(Σήμερον ἔλεγεν ὁ Κτίστης οὐρανοῦ καὶ γῆς τοῖς ἑαυτοῦ μαθηταῖς. Ἤγγικεν ἡ ὥρα, καὶ ἔφθασεν Ἰούδας ὁ παραδιδούς με· μή τίς με ἀρνήσηται, βλέπων με ἐν τῷ σταυρῷ ἐν μέσῳ δύο λῃστῶν· πάσχω γὰρ ὡς ἄνθρωπος καὶ σώζω ὡς φιλάνθρωπος τοὺς εἰς ἐμὲ πιστεύοντας.)

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Ἡ ἀῤῥήτως, ἐπ' ἐσχάτων συλλαβοῦσα, καὶ τεκοῦσα, τὸν Κτίστην τὸν ἴδιον, Παρθένε σῶζε, τοὺς σὲ μεγαλύνοντας.

Ηχος βαρ.

Ἀντίφωνον στ΄. Σήμερον γρηγορεῖ ὁ Ἰούδας, παραδοῦναι τὸν Κύριον, τὸν πρὸ τῶν αἰώνων Σωτῆρα τοῦ Κόσμου, τῶν ἐκ πέντε ἄρτων, χορτάσαντα πλήθη. Σήμερον ὁ ἄνομος, ἀρνεῖται τὸν Διδάσκαλον· μαθητὴς γενόμενος, Δεσπότην παρέδωκεν· ἀργυρίῳ πέπρακε, τὸν μάννα χορτάσαντα τὸν ἄνθρωπον.

2ND PLAG. TONE.

5th Antiphon. The disciple of the Master agrees to the price, and sells his Lord for thirty pieces of silver. With a treacherous kiss he betrays Him to death at the hands of the lawless men.

(To-day the Creator of heaven and earth saith to His disciples: The hour is near, and Judas, who betrays Me, is at hand. Let none deny Me, when they see Me on the Cross between two thieves; for as Man I suffer, and as man's Redeemer I save those who believe in Me.)

Glory be . . . Now, and for ever . . .

Hymn to the Virgin. O Virgin, who didst in the last days ineffably conceive and bear the Creator Himself, do thou save them who magnify thee.

GRAVE TONE.

6th Antiphon. To-day Judas watches how to betray the Lord, the Saviour of the world before all ages, Who with five loaves satisfied the multitude. To-day the transgressor denies the Teacher; he became a disciple and betrayed the Master. He sold for silver Him Who had satisfied man with manna.

Σήμερον τῷ σταυρῷ προσήλωσαν, Ἰουδαῖοι τὸν Κύριον, τὸν διατεμόντα τὴν θάλασσαν ῥάβδῳ, καὶ διαγαγόντα αὐτοὺς ἐν ἐρήμῳ. Σήμερον τῇ λόγχῃ τὴν πλευρὰν αὐτοῦ ἐκέντησαν, τοῦ πληγαῖς μαστίξαντος, ὑπὲρ αὐτῶν τὴν Αἴγυπτον, καὶ χολὴν ἐπότισαν, τὸν μάννα, τροφὴν αὐτοῖς ὀμβρήσαντα.

(Κύριε, ἐπὶ τὸ πάθος τὸ ἑκούσιον, παραγενόμενος, ἐβόας τοῖς Μαθηταῖς σου· Κἂν μίαν ὥραν οὐκ ἰσχύσατε, ἀγρυπνῆσαι μετ' ἐμοῦ, πῶς ἐπηγγείλατε, ἀποθνήσκειν δι' ἐμέ; κἂν τὸν Ἰούδαν θεάσασθε, πῶς οὐ καθεύδει, ἀλλὰ σπουδάζει προδοῦναί με τοῖς παρανόμοις; ἐγείρεσθε, προσεύξασθε, μή τίς με ἀρνήσηται, βλέπων με ἐν τῷ σταυρῷ. Μακρόθυμε, δόξα σοι.)

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Χαῖρε, Θεοτόκε, ἡ τὸν ἀχώρητον ἐν Οὐρανοῖς, χωρήσασα ἐν μήτρᾳ σου· χαῖρε, Παρθένε, τῶν προφητῶν τὸ κήρυγμα, δι' ἧς ἡμῖν ἔλαμψεν ὁ Ἐμμανουήλ· χαῖρε Μήτηρ Χριστοῦ τοῦ Θεοῦ.

Κάθισμα. Ποῖός σε τρόπος Ἰούδα, προδότην τοῦ Σωτῆρος εἰργάσατο; μὴ τοῦ χοροῦ

To-day the Jews nailed to the Cross the Lord Who had divided the sea with a rod, and who had led them into the wilderness. To-day they pierced His side with a spear, Who for their sakes smote Egypt with plagues; and gave Him gall to drink, Who had rained manna upon them for food.

(O Lord, when Thou camest willingly to Thy Passion, Thou didst say to Thy disciples: If ye have not strength to watch with Me for one hour, how did ye promise to die for Me? Do ye not see Judas, how he sleeps not, but hastens to betray Me to the enemy? Arise, pray, lest any of you deny Me, when ye see Me on the Cross.

O long-suffering Lord, glory to Thee.)

Glory be . . . Now, and for ever . . .

Hymn to the Virgin. Hail! Theotokos, for thou didst have space in thy womb for Him Who in Heaven is Infinite. Hail! O Virgin, for thee the Prophets did proclaim, and from thee Emmanuel shows forth; hail! Mother of Christ our God.

Sessional Verse. How wast thou worked upon, O Judas, to betray the Saviour? Did He separate

σε τῶν Ἀποστόλων ἐχώρισε; μὴ τοῦ χαρίσματος τῶν ἰαμάτων ἐστέρησε; μὴ συνδειπνήσας ἐκείνοις, σὲ τῆς τραπέζης ἀπώσατο; μὴ τῶν ἄλλων νίψας τοὺς πόδας, τοὺς σοὺς ὑπερεῖδεν; ὢ πόσων ἀγαθῶν ἀμνήμων ἐγένου! καὶ σοῦ μὲν ἡ ἀχάριστος, στηλιτεύεται γνώμη· αὐτοῦ δὲ ἡ ἀνείκαστος μακροθυμία κηρύττεται, καὶ τὸ μέγα ἔλεος.

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

ΕΥΑΓΓΕΛΙΟΝ ΤΡΙΤΟΝ.

Κατὰ Ματθαῖον, Κεφ. κέ. 57–75.

Τῷ καιρῷ ἐκείνῳ, οἱ στρατιῶται κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον πρὸς Καϊάφαν τὸν Ἀρχιερέα, ὅπου οἱ Γραμματεῖς καὶ οἱ Πρεσβύτεροι συνήχθησαν. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ Ἀρχιερέως· καὶ εἰσελθὼν ἔσω, ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. Οἱ δὲ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι· καὶ οὐχ εὗρον· καὶ πολλῶν ψευδομαρτύρων προσελ-

thee from the company of the Apostles? Did He deprive thee of the grace of healing? Did He repulse thee from the Table so that thou couldest not receive the Supper with the rest? Did He, at the washing of the feet of the others, overlook thine? How forgetful art thou of thy many favours! Thy hateful scheme has indeed become notorious, and His glorious forbearance and great mercy are proclaimed.

Deacon. Let us supplicate . . . (see page 24).

THIRD GOSPEL.

Matt. xxvi. 57–75.

At that time, the soldiers that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to

θόντων, οὐχ εὗρον. Ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες, εἶπον· Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυροῦσιν; Ὁ δὲ Ἰησοῦς ἐσιώπα, καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ. Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. Πλὴν λέγω ὑμῖν, Ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ, λέγων, Ὅτι ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, Ἔνοχος θανάτου ἐστί. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐῤῥάπισαν, λέγοντες, Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παίσας σε;

Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. Ὁ δὲ

destroy the temple of God, and to build it in three days. And the high priest arose, and said unto them, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, Who is he that smote thee?

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all,

ἠρνήσατο ἔμπροσθεν πάντων, λέγων, Οὐκ οἶδα τί λέγεις. Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. Τότε ἤρξατο καταναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον, καὶ εὐθέως ἀλέκτωρ ἐφώνησε. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, Ὅτι πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

Ηχος πλ. Δ'.

Ἀντίφωνον Ζ'. Τοῖς συλλαβοῦσί σε παρανόμοις, ἀνεχόμενος, οὕτως ἐβόας Κύριε· Εἰ καὶ ἐπατάξατε τὸν ποιμένα, καὶ διεσκορπίσατε τὰ δώδεκα πρόβατα τοὺς Μαθητάς μου, ἠδυνάμην πλείους, ἢ δώδεκα λεγεῶνας παραστῆσαι Ἀγγέλων· ἀλλὰ μακροθυμῶ, ἵνα πληρωθῇ, ἃ ἐδήλωσα ὑμῖν διὰ τῶν Προφητῶν μου, ἄδηλα καὶ κρύφια. Κύριε δόξα σοι.

saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

4TH PLAG. TONE.

7th Antiphon. Thou, O Lord, whilst permitting the lawless men to seize Thee, didst cry: Though ye smite down the Shepherd, and scatter the twelve sheep, even My disciples, yet I am able to surround Myself with more than twelve legions of angels; but I forbear, so that the unknown and secret things, which I have revealed to you through My prophets, may be fulfilled. O Lord, glory to Thee.

Τρίτον ἀρνησάμενος ὁ Πέτρος, εὐθέως τὸ ῥηθὲν αὐτῷ συνῆκεν, ἀλλὰ προσήγαγέ σοι δάκρυα μετανοίας. Ὁ Θεὸς ἱλάσθητί μοι, καὶ σῶσόν με.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Ὡς πύλην σωτήριον, καὶ παράδεισον τερπνόν, καὶ φωτὸς ἀϊδίου, νεφέλην ὑπάρχουσαν, τὴν ἁγίαν Παρθένον ὑμνήσωμεν ἅπαντες, λέγοντες τὸ χαῖρε αὐτῇ.

Ηχος Β΄.

Ἀντίφωνον Η΄. (Εἴπατε παράνομοι· Τί ἠκούσατε παρὰ τοῦ Σωτῆρος ἡμῶν ; οὐ νόμον ἐξέθετο, καὶ τῶν Προφητῶν τὰ διδάγματα ; πῶς οὖν ἐλογίσασθε Πιλάτῳ παραδοῦναι, τὸν ἐκ Θεοῦ Θεὸν λόγον, καὶ λυτρωτὴν τῶν ψυχῶν ἡμῶν ;)

(Σταυρωθήτω ἔκραζον, οἱ τῶν σῶν χαρισμάτων ἀεὶ ἐντρυφῶντες, καὶ κακοῦργον ἀντ' εὐεργέτου, ᾐτοῦντο λαβεῖν, οἱ τῶν δικαίων φονευταί· ἐσιώπας δὲ Χριστέ, φέρων αὐτῶν τὴν προπέτειαν, παθεῖν θέλων, καὶ σῶσαι ἡμᾶς ὡς φιλάνθρωπος.)

(Δόξα . . . Νῦν, καὶ ἀεὶ . . .)

Peter having denied Thee thrice, straightway recalled Thy words to him, and he was brought to Thee with tears of penitence. O God, be gracious unto me and save me.

Glory be . . . Now, and for ever . . .

Hymn to the Virgin. Let us all praise the holy Virgin, as the gate of salvation and a garden enclosed, and as having been the cloud over the Everlasting Light: to her let us say: All hail!

2ND TONE.

8th Antiphon. (Say, ye lawless men, what is it that ye have heard concerning our Saviour? Did He not set forth the teaching of the Law and the Prophets? How then could ye take counsel to betray Him to Pilate, Him Who is God, the Word that came forth from God, and the Redeemer of our souls?)

("Let Him be crucified," cried they, who had ever profited by Thy favours; and they who slay the just, demanded to receive a malefactor instead of a benefactor; but Thou, O Christ, wast silent, enduring their fickleness, and desiring to suffer, and of Thy Mercy to save us.)

(Glory be . . . Now, and for ever . . .)

Θεοτοκίον. Ὅτι οὐκ ἔχομεν παῤῥησίαν, διὰ τὰ πολλὰ ἡμῶν ἁμαρτήματα, σὺ τὸν ἐκ σοῦ γεννηθέντα δυσώπησον, Θεοτόκε Παρθένε· πολλὰ γὰρ ἰσχύει δέησις Μητρός, πρὸς εὐμένειαν Δεσπότου· μὴ παρίδῃς ἁμαρτωλῶν ἱκεσίας ἡ πάνσεμνος, ὅτι ἐλεήμων ἐστί, καὶ σώζειν δυνάμενος, ὁ καὶ παθεῖν ὑπὲρ ἡμῶν καταδεξάμενος.

Ηχος Γ΄.

Ἀντίφωνον Θ΄. Ἕστησαν τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τεμιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ. Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής· διὰ τοῦτο γρηγορεῖτε.

(Ἔδωκαν εἰς τὸ βρῶμά μου χολὴν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος· σὺ δέ, Κύριε, ἀνάστησόν με, καὶ ἀνταποδώσω αὐτοῖς.)

(Δόξα . . . Νῦν, καὶ ἀεὶ . . .)

Θεοτοκίον. Οἱ ἐξ ἐθνῶν ὑμνοῦμέν σε, Θεοτόκε ἁγνή, ὅτι Χριστὸν τὸν Θεὸν ἡμῶν ἔτεκες, τὸν ἐκ τῆς κατάρας τοὺς ἀνθρώπους διὰ σοῦ ἐλευθερώσαντα.

Hymn to the Virgin. O Virgin, Theotokos, since through our manifold sins we dare not, do thou plead with Him Who was brought forth from Thee; for the prayer of the Mother availeth much for the favour of the Master. Most holy Lady, overlook not the entreaties of us sinners, for He Who deigned to suffer for us is merciful and able to save.

3RD TONE.

9th Antiphon. They weighed the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak; wherefore watch.

(They gave me gall to eat, and when I was thirsty they gave me vinegar to drink; but Thou, O Lord, raise me up again, and I shall reward them.)

(Glory be . . . Now, and for ever . . .)

Hymn to the Virgin. We, the Gentiles, praise thee, O holy Theotokos, for thou didst give birth to Christ our God, Who, through thee, freed mankind from the curse.

Ηχος πλ. Δ΄.

Κάθισμα. Ὢ πῶς Ἰούδας, ὁ ποτέ σου μαθητὴς, τὴν προδοσίαν ἐμελέτα κατὰ σου! συνεδείπνησε δολίως, ὁ ἐπίβουλος καὶ ἄδικος· πορευθεὶς εἶπε τοῖς ἱερεῦσι· Τί μοι παρέχετε καὶ παραδώσω ὑμῖν ἐκεῖνον, τὸν νόμον λύσαντα, καὶ βεβηλοῦντα τὸ Σάββατον; Μακρόθυμε, Κύριε, δόξα σοι.

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

ΕΥΑΓΓΕΛΙΟΝ ΤΕΤΑΡΤΟΝ.

Κατὰ Ἰωάννην, Κεφ. ιή. 28, ιθ΄. 16.

Τῷ καιρῷ ἐκείνῳ ἄγουσι τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον, ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ Πάσχα. Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε. Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἄν σοι παρεδώκαμεν αὐτόν. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν· εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι,

4TH PLAG. TONE.

Sessional Verse. Truly, how could Judas, who was once Thy disciple, meditate Thy betrayal? The traitor and evil-doer treacherously supped with Thee, and went to the priests and said: What will ye offer me and I will deliver Him to you, Him Who set aside the Law and profaned the Sabbath? O long-suffering Lord, glory to Thee.

Deacon. Let us supplicate . . . (see page 24).

FOURTH GOSPEL.

John xviii. 28, xix. 16.

At that time led they Jesus from Caiaphas unto the hall of judgement: and it was early; and they themselves went not into the judgement hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is

Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. Ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; Ἀπεκρίθη ὁ Πιλάτος· Μή τι ἐγὼ Ἰουδαῖός εἰμι; Τὸ ἔθνος τὸ σὸν καὶ οἱ Ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις, ὅτι βασιλεύς εἰμι ἐγώ· ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς. Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστιν ἀλήθεια; Καὶ τοῦτο εἰπών, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgement hall again and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King

Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ Πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς λῃστής. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε. Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν· καὶ ἔλεγον· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα. Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω. Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος. Ὅτε οὖν εἶδον αὐτὸν οἱ Ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν, λέγοντες· Σταύρωσον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν Υἱὸν τοῦ Θεοῦ ἐποίησεν. Ὅτε οὖν ἤκου-

of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. (Chap. xix.) Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement hall, and saith unto Jesus, Whence art thou? But Jesus gave no answer.

σεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη· καὶ εἰσῆλθεν εἰς τὸ Πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῳ.

Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε; Ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδοὺς μέ σοι μείζονα ἁμαρτίαν ἔχει. Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος, πᾶς ὁ βασιλέα αὐτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. Ἦν δὲ παρασκευὴ τοῦ Πάσχα, ὥρα δὲ ὡσεὶ ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε, ὁ βασιλεὺς ὑμῶν. Οἱ δὲ ἐκραύγασαν, Ἆρον, ἆρον, σταύρωσον αὐτόν· λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. Τότε οὖν παρέδωκεν αὐτόν αὐτοῖς, ἵνα σταυρωθῇ.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and it was the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified.

Ηχος πλ. Β΄.

Ἀντίφωνον Ι΄. Ὁ ἀναβαλλόμενος φῶς ὡς ἱμάτιον, γυμνὸς εἰς κρίσιν ἵστατο, καὶ ἐν σιαγόνι, ῥάπισμα ἐδέξατο, ὑπὸ χειρῶν ὧν ἔπλασεν· ὁ δὲ παράνομος λαός, τῷ Σταυρῷ προσήλωσε, τὸν Κύριον τῆς δόξης· τότε τὸ καταπέτασμα τοῦ Ναοῦ ἐσχίσθη· ὁ ἥλιος ἐσκότασε, μὴ φέρων θεάσασθαι, Θεὸν ὑβριζόμενον, ὃν τρέμει τὰ σύμπαντα. Αὐτὸν προσκυνήσωμεν.

Ὁ μαθητὴς ἠρνήσατο, ὁ λῃστὴς ἐβόησε· Μνήσθητί μου Κύριε ἐν τῇ βασιλείᾳ σου.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Εἰρήνευσον τὸν κόσμον, ὁ ἐκ Παρθένου καταδεξάμενος Κύριε, σάρκα φορέσαι ὑπὲρ δούλων, ἵνα συμφώνως, σὲ δοξολογῶμεν φιλάνθρωπε.

Ηχος πλ. Β΄.

Ἀντίφωνον ΙΑ΄. Ἀντὶ ἀγαθῶν, ὧν ἐποίησας Χριστέ, τῷ γένει τῶν Ἑβραίων, σταυρωθῆναί σε κατεδίκασαν, ὄξος καὶ χολήν σε ποτίσαντες. Ἀλλὰ δὸς αὐτοῖς, Κύριε, κατὰ τὰ ἔργα αὐτῶν, ὅτι οὐ συνῆκαν, τὴν σὴν συγκατάβασιν.

2ND PLAG. TONE.

10th Antiphon. He Who clothed Himself with light as it were with a garment, stood naked at the judgement and received blows on His cheeks from the hands which He had formed; and when the lawless multitude nailed the Lord of glory to the Cross, then the vail of the temple was rent in twain, and the sun was darkened, unable to endure the spectacle of God outraged, before Whom all things tremble. Him let us worship.

The disciple denied Him, and the thief exclaimed: Remember me, O Lord, in Thy kingdom.

Glory be . . . Now, and for ever . . .

Hymn to the Virgin. Give peace to the world, O merciful Lord, Thou Who didst deign, for Thy servants' sake, from a Virgin to become incarnate; wherefore with one voice we would glorify Thee.

2ND PLAG. TONE.

11th Antiphon. In return for the benefits which Thou, O Christ, didst bestow upon the Hebrew race, they condemned Thee to be crucified, and gave Thee to drink vinegar mingled with gall. Render unto them, O Lord, according to their works, for they comprehended not Thy humiliation.

(Ἐπὶ τῇ προδοσίᾳ οὐκ ἠρκέσθησαν, Χριστέ, τὰ γένη τῶν Ἑβραίων, ἀλλ' ἐκίνουν τὰς κεφαλὰς αὐτῶν, μυκτηρισμὸν καὶ χλεύην προσάγοντες. Ἀλλὰ δὸς αὐτοῖς, Κύριε, κατὰ τὰ ἔργα αὐτῶν, ὅτι κενὰ κατὰ σοῦ ἐμελέτησαν.)

(Οὔτε γῇ ὡς ἐσείσθη, οὔτε πέτραι ὡς ἐῤῥάγησαν, Ἑβραίους ἔπεισαν, οὔτε τοῦ ναοῦ τὸ καταπέτασμα, οὔτε τῶν νεκρῶν ἡ ἀνάστασις. Ἀλλὰ δὸς αὐτοῖς, Κύριε, κατὰ τὰ ἔργα αὐτῶν, ὅτε κενὰ κατὰ σοῦ ἐμελέτησαν.)

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Θεὸν ἐκ σοῦ σαρκωθέντα ἔγνωμεν, Θεοτόκε Παρθένε, μόνη ἁγνή, μόνη εὐλογημένη· διὸ ἀπαύστως, σὲ ἀνυμνοῦντες μεγαλύνομεν.

Ηχος πλ. Δ΄.

Ἀντίφωνον ΙΒ΄. Τάδε λέγει Κύριος τοῖς Ἰουδαίοις· Λαός μου τί ἐποίησά σοι, ἢ τί σοι παρηνώχλησα; τοὺς τυφλούς σου ἐφώτισα, τοὺς λεπρούς σου ἐκαθάρισα, ἄνδρα ὄντα ἐπὶ κλίνης ἠνωρθωσάμην. Λαός μου, τί ἐποίησά σοι, καὶ τί μοι ἀνταπέδωκας; ἀντὶ τοῦ μάννα χολήν· ἀντὶ τοῦ ὕδατος ὄξος· ἀντὶ τοῦ ἀγα-

(Thy betrayal, O Christ, was not enough for the Hebrew race, but they shook their heads, and approached Thee with scoffing and derision. Render unto them, O Lord, according to their works, for in vain they strove against Thee.)

(The Hebrews were persuaded neither by the earth which quaked, nor by the rocks which were rent; neither by the vail of the Temple, nor by the resurrection of the dead. Render unto them, O Lord, according to their works, for in vain they strove against Thee.)

Glory be . . . Now, and for ever . . .

Hymn to the Virgin. O only pure and only blessed Virgin, Theotokos, we know that God took flesh from thee; therefore thee we unceasingly praise and magnify.

4TH PLAG. TONE.

12th Antiphon. Thus saith the Lord to the Jews: O My people, what have I done unto thee, or wherein have I wearied thee? to thy blind I gave light, thy lepers I cleansed, thy paralytic I raised up. O My people, what have I done unto thee, and how hast thou recompensed Me? instead of manna, gall; instead of water, vinegar; instead

πᾶν με, σταυρῷ με προσηλώσατε. Οὐκέτι στέγω λοιπόν· καλέσω μου τὰ ἔθνη, κἀκεῖνά με δοξάσουσι, σὺν τῷ Πατρὶ καὶ τῷ Πνεύματι· κἀγὼ αὐτοῖς δωρήσομαι, ζωὴν τὴν αἰώνιον.

(Σήμερον τοῦ Ναοῦ τὸ καταπέτασμα, εἰς ἔλεγχον ῥήγνυται τῶν παρανόμων· καὶ τὰς ἰδίας ἀκτῖνας, ὁ ἥλιος κρύπτει, Δεσπότην ὁρῶν σταυρούμενον.)

(Οἱ νομοθέται τοῦ Ἰσραήλ, Ἰουδαῖοι καὶ Φαρισαῖοι, ὁ χορὸς τῶν Ἀποστόλων βοᾷ πρὸς ὑμᾶς· Ἴδε ναὸς, ὃν ὑμεῖς ἐλύσατε· ἴδε ἀμνός, ὃν ὑμεῖς ἐσταυρώσατε· τάφῳ παρεδώκατε· ἀλλ' ἐξουσίᾳ ἑαυτοῦ ἀνέστη. Μὴ πλανᾶσθε, Ἰουδαῖοι· αὐτὸς γὰρ ὁ ἐν θαλάσσῃ σώσας, καὶ ἐν ἐρήμῳ θρέψας· αὐτός ἐστιν ἡ ζωὴ καὶ τὸ φῶς, καὶ ἡ εἰρήνη τοῦ κόσμου.)

(Δόξα . . . Νῦν, καὶ ἀεὶ . . .)

(Θεοτοκίον. Χαῖρε, ἡ πύλη τοῦ Βασιλέως τῆς δόξης, ἣν ὁ Ὕψιστος μόνος διώδευσε, καὶ πάλιν ἐσφραγισμένην κατέλιπεν εἰς σωτηρίαν τῶν ψυχῶν ἡμῶν.)

(Κάθισμα. Ὅτε παρέστης τῷ Καϊάφᾳ ὁ Θεός, καὶ παρεδόθης τῷ Πιλάτῳ ὁ Κριτής, αἱ οὐράνιαι Δυνάμεις ἐκ τοῦ φόβου ἐσαλεύθησαν·

of My love, ye nailed Me to the Cross. No longer will I shelter you; I will call the nations Mine, and they shall glorify Me, with the Father and the Spirit; and I will give to them the life everlasting.

(To-day the vail of the Temple is rent in twain, as a reproof to the lawless men; and even the sun itself hides its rays, beholding the Master on the Cross.)

(The company of the Apostles exclaims to you, O law-givers of Israel, Jews, and Pharisees: behold the Temple which ye have destroyed; behold the Lamb which ye have crucified; ye have delivered Him to the tomb, but by His own power He has arisen. Deceive not yourselves, O Jews, for in the sea He saved, and in the desert He fed; He is the Life and Light and Peace of the world.)

(Glory be . . . Now, and for ever . . .)

(Hymn to the Virgin. Hail, Gate of the King of Glory, which only the Most High has entered, and whence, while yet sealed up, again He passed forth for the salvation of our souls.)

(Sessional Verse. When Thou, O God, didst stand before Caiaphas, and though Thyself the Judge, didst submit Thyself to Pilate, the heavenly

τότε δὲ καὶ ὑψώθης ἐπὶ τοῦ ξύλου ἐν μέσῳ δύο ληστῶν, καὶ ἐλογίσθης μετὰ ἀνόμων ὁ ἀναμάρτητος, διὰ τὸ σῶσαι τὸν ἄνθρωπον. Ἀνεξίκακε Κύριε, δόξα σοι.)

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

ΕΥΑΓΓΕΛΙΟΝ ΠΕΜΠΤΟΝ.

Κατὰ Ματθαῖον, Κεφ. κζ΄. 3–32.

Τῷ καιρῷ ἐκείνῳ, ἰδὼν Ἰούδας, ὅτι ὁ Ἰησοῦς κατεκρίθη, μεταμεληθείς, ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς Ἀρχιερεῦσι καὶ τοῖς Πρεσβυτέροις, λέγων· Ἥμαρτον, παραδοὺς αἷμα ἀθῷον. Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ ὄψει. Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθών, ἀπήγξατο. Οἱ δὲ Ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστι. Συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ Κεραμέως, εἰς ταφὴν τοῖς ξένοις. Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, Ἀγρὸς αἵματος, ἕως τῆς σήμερον. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ Προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριά-

Powers quaked with fear. Then, Thou Who art sinless wast, between two thieves, lifted up upon the Tree, and numbered with the transgressors, in order to save mankind. O most patient Lord, glory to Thee.)

Deacon. Let us supplicate . . . (see page 24).

FIFTH GOSPEL.

Matthew xxvii. 3–32.

At that time Judas, when he saw that Jesus was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken

κοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ· καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ Κεραμέως, καθὰ συνέταξέ μοι Κύριος. Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ Ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ Ἡγεμὼν λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. Καὶ ἐν τῶν κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν Ἀρχιερέων καὶ τῶν Πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. Τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν Ἡγεμόνα λίαν. Κατὰ δὲ ἑορτήν, εἰώθει ὁ Ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον. Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ᾔδει γάρ, ὅτι διὰ φθόνον παρέδωκαν αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτου, λέγουσα· Μηδέν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ᾽ ὄναρ δι᾽ αὐτόν. Οἱ δὲ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι ἔπεισαν τοὺς ὄχλους,

by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multi-

ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. Ἀποκριθεὶς δὲ ὁ Ἡγεμών, εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, Βαραββᾶν. Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστόν; Λέγουσιν αὐτῷ πάντες, Σταυρωθήτω. Ὁ δὲ ἡγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον, λέγοντες, Σταυρωθήτω. Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῷός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγγελώσας παρέδωκεν ἵνα σταυρωθῇ.

Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ Πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην· καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ,

tude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit

λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

Ηχος πλ. Β΄.

Ἀντίφωνον ΙΓ΄. Τὸ ἄθροισμα τῶν Ἰουδαίων, τῷ Πιλάτῳ ἠτήσαντο, σταυρωθῆναί σε Κύριε· αἰτίαν γὰρ ἐν σοὶ μὴ εὑρόντες, τὸν ὑπεύθυνον Βαραββᾶν ἠλευθέρωσαν, καὶ σὲ τὸν Δίκαιον κατεδίκασαν, μιαιφονίας ἔγκλημα κληρωσάμενοι. Ἀλλὰ δὸς αὐτοῖς Κύριε, τὸ ἀνταπόδομα αὐτῶν, ὅτι κενά, κατὰ σοῦ ἐμελέτησαν.

Ὃν πάντα φρίσσει καὶ τρέμει, καὶ πᾶσα γλῶσσα ὑμνεῖ Χριστὸν Θεοῦ δύναμιν, καὶ Θεοῦ σοφίαν, οἱ Ἱερεῖς ἐῤῥάπισαν, καὶ ἔδωκαν αὐτῷ χολήν· καὶ πάντα παθεῖν κατεδέξατο, σῶσαι θέλων ἡμᾶς ἐκ τῶν ἀνομιῶν ἡμῶν, τῷ ἰδίῳ Αἵματι, ὡς φιλάνθρωπος.

upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name ; him they compelled to bear his cross.

2ND PLAG. TONE.

13th Antiphon. The assembly of the Jews demanded of Pilate that Thou, O Lord, shouldest be crucified, and finding no cause against Thee, they released the prisoner, Barabbas. They condemned Thee, the Just One, and hence inherited for themselves the accusation of blood-guiltiness. Render unto them, O Lord, according to their works, for in vain they strove against Thee.

The priests gave Him gall to drink, and they smote with their hands, Him before Whom all things tremble and quake, Christ, the Power and Wisdom of God, Whom every tongue praises. Through His mercy He deigned to endure all things, that He might through His own Blood save us from our sins.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Θεοτόκε ἡ τεκοῦσα, διὰ λόγου ὑπὲρ λόγον, τὸν Κτίστην τὸν ἴδιον, αὐτὸν δυσώπει, σῶσαι τὰς ψυχὰς ἡμῶν.

Ηχος πλ. Δ'.

Ἀντίφωνον ΙΔ'. (Κύριε, ὁ τὸν λῃστὴν συνοδοιπόρον λαβών, τὸν ἐν αἵματι χεῖρας μολύναντα, καὶ ἡμᾶς σὺν αὐτῷ καταρίθμησον, ὡς ἀγαθὸς καὶ φιλάνθρωπος.)

(Μικρὰν φωνὴν ἀφῆκεν, ὁ λῃστὴς ἐν τῷ σταυρῷ, μεγάλην πίστιν εὗρε, μιᾷ ῥοπῇ ἐσώθη, καὶ πρῶτος Παραδείσου, πύλας ἀνοίξας εἰσῆλθεν· ὁ αὐτοῦ τὴν μετάνοιαν προσδεξάμενος, Κύριε δόξα σοι.)

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Χαῖρε ἡ δι' Ἀγγέλου, τὴν χαρὰν τοῦ κόσμου δεξαμένη· χαῖρε ἡ τεκοῦσα, τὸν Ποιητήν σου καὶ Κύριον, χαῖρε ἡ ἀξιωθεῖσα γενέσθαι Μήτηρ Χριστοῦ τοῦ Θεοῦ.

(Γίνεται ἡ ἔξοδος τοῦ Ἐσταυρωμένου.)

Glory be to the Father . . . Now, and for ever . . .

Hymn to the Virgin. O Theotokos, who didst, through the word, ineffably bear thine own Creator, do thou implore Him to save our souls.

4TH PLAG. TONE.

14th Antiphon. (Thou, O Lord, didst accept as Thy fellow-traveller, even the thief whose hands were defiled with blood. Do Thou number us with him, for Thou art righteous and full of compassion.)

(The thief upon his cross uttered few words, but found a great faith. In a moment he was saved, and he was the first to enter Paradise when the gates were opened. O Lord, Who didst accept his repentance, glory to Thee.)

Glory be . . . Now, and for ever . . .

Hymn to the Virgin. Hail to thee, who through an Angel didst receive the joy of the world. Hail to thee, who didst bear thy Creator and thy Lord. Hail to thee, who wast held worthy to become the Mother of Christ our God.

(Here is the entrance with the Crucifix.)

Ηχος πλ. Β΄.

Ἀντίφωνον ΙΕ΄. Σήμερον κρεμᾶται ἐπὶ ξύλου ὁ ἐν ὕδασι τὴν γῆν κρεμάσας (τρίς). Στέφανον ἐξ ἀκανθῶν περιτίθεται, ὁ τῶν Ἀγγέλων Βασιλεύς. Ψευδῆ πορφύραν περιβάλλεται, ὁ περιβάλλων τὸν Οὐρανὸν ἐν νεφέλαις. Ῥάπισμα κατεδέξατο, ὁ ἐν Ἰορδάνῃ ἐλευθερώσας τὸν Ἀδάμ. Ἤλοις προσηλώθη, ὁ Νυμφίος τῆς Ἐκκλησίας. Λόγχῃ ἐκεντήθη, ὁ Υἱὸς τῆς Παρθένου. Προσκυνοῦμέν σου τὰ Πάθη, Χριστέ (τρίς). Δεῖξον ἡμῖν καὶ τὴν ἔνδοξόν σου Ἀνάστασιν (δίς).

(Μὴ ὡς Ἰουδαῖοι ἑορτάσωμεν· καὶ γὰρ τὸ Πάσχα ἡμῶν, ὑπὲρ ἡμῶν ἐτύθη Χριστὸς ὁ Θεός· ἀλλ' ἐκκαθάρωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ, καὶ εἰλικρινῶς δεηθῶμεν αὐτῷ· Ἀνάστα Κύριε, σῶσον ἡμᾶς ὡς φιλάνθρωπος).

Ὁ Σταυρός σου Κύριε, ζωὴ καὶ ἀνάστασις ὑπάρχει τῷ λαῷ σου· καὶ ἐπ' αὐτῷ πεποιθότες, σὲ τὸν σταυρωθέντα, Θεὸν ἡμῶν ὑμνοῦμεν· ἐλέησον ἡμᾶς.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Ὁρῶσά σε κρεμάμενον, Χριστέ, ἡ σὲ κυήσασα, ἀνεβόα· Τί τὸ ξένον ὃ ὁρῶ,

2ND PLAG. TONE.

15th Antiphon. To-day is hung upon the Tree, He Who did hang the land in the midst of the waters (thrice). A crown of thorns crowns Him Who is the King of Angels. He is wrapped about with the purple of mockery Who wrapped the Heavens with clouds. He received buffetings Who freed Adam in Jordan. He was transfixed with nails Who is the Bridegroom of the Church. He was pierced with a spear Who is the Son of the Virgin. We worship Thy Passion, O Christ (thrice). Shew also unto us Thy glorious Resurrection (twice).

(Christ, our God, Who is our Passover, is sacrificed for us; therefore not as the Jews let us keep the Feast, but let us cleanse ourselves from every defilement and with sincerity beseech Him: Arise, O Lord, and of Thy mercy save us.)

Thy Cross, O Lord, is life and resurrection to Thy people, and trusting in it we praise Thee, our crucified Lord; do Thou have mercy upon us.

Glory be . . . Now, and for ever . . .

Hymn to the Virgin. When she who engendered Thee, saw Thee, O Christ, hanging

μυστήριον Υἱέ μου; πῶς ἐπὶ ξύλου θνήσκεις, σαρκὶ πηγνύμενος, ζωῆς χορηγέ;

Ηχος Δ΄.

Κάθισμα. Ἐξηγόρασας ἡμᾶς ἐκ τῆς κατάρας τοῦ νόμου, τῷ τιμίῳ σου Αἵματι· τῷ Σταυρῷ προσηλωθείς, καὶ τῇ λόγχῃ κεντηθείς, τὴν ἀθανασίαν ἐπήγασας ἀνθρώποις· Σωτὴρ ἡμῶν δόξα σοι.

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

ΕΥΑΓΓΕΛΙΟΝ ΕΚΤΟΝ.

Κατὰ Μάρκον, Κεφ. ιε΄. 16–32.

Τῷ καιρῷ ἐκείνῳ, οἱ στρατιῶται ἀπήγαγον τὸν Ἰησοῦν ἔσω τῆς αὐλῆς, ὅ ἐστι Πραιτώριον· καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν. Καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον. Καὶ ἤρξαντο ἀσπάζεσθαι αὐτὸν, καὶ λέγειν. Χαῖρε, ὁ Βασιλεὺς τῶν Ἰουδαίων· Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυον αὐτῷ· καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.

upon the Cross, she cried out: What strange mystery do I see, O my Son? How, with Thy flesh transfixed, dost Thou, the Giver of Life, die upon the Tree?

4TH TONE.

Sessional Verse. Thou didst ransom us from the curse of the Law by Thy Precious Blood; Thou didst shed forth immortality upon mankind by being nailed to the Cross and pierced with a spear. O Saviour of us all, glory to Thee.

Deacon. Let us supplicate . . . (see page 24).

SIXTH GOSPEL.

Mark xv. 16–32.

At that time the soldiers led Jesus away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from

Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν. Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὅ ἐστι μεθερμηνευόμενον, Κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε. Καὶ σταυρώσαντες αὐτὸν, διεμέριζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ Βασιλεὺς τῶν Ἰουδαίων. Καὶ σὺν αὐτῷ σταυροῦσι δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ. Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, "Καὶ μετὰ ἀνόμων ἐλογίσθη." Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Οὐαὶ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, Σῶσον σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ. Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμ-

him, and put his own clothes on him, and led him out to crucify him. And they compel one, Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of His accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among them-

ματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν αὐτῷ.

Εἶτα ψάλλομεν τοὺς Μακαρισμούς.

Ἐν τῇ Βασιλείᾳ σου Μνήσθητι ἡμῶν, Κύριε, ὅταν ἔλθῃς ἐν τῇ Βασιλείᾳ σου.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν Οὐρανῶν.

Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.

Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

selves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe.

Then the Beatitudes are sung.

In Thy Kingdom, remember us, O Lord, when Thou comest in Thy Kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of Heaven.

Blessed are those that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are those that are persecuted for righteousness' sake, for theirs is the kingdom of Heaven.

Μακάριοι ἐστέ, ὅταν ὀνειδίσωσιν ὑμᾶς, καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ.

Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.

Ηχος Δ'.

Διὰ ξύλου ὁ Ἀδάμ, παραδείσου γέγονεν ἄποικος· διὰ ξύλου δὲ σταυροῦ, ὁ λῃστὴς Παράδεισον ᾤκησεν· ὁ μὲν γὰρ γευσάμενος, ἐντολὴν ἠθέτησε τοῦ ποιήσαντος· ὁ δὲ συσταυρούμενος, Θεὸν ὡμολόγησε τὸν κρυπτόμενον. Μνήσθητι καὶ ἡμῶν Σωτήρ, ἐν τῇ Βασιλείᾳ σου.

Δόξα . . .

Τὸν Πατέρα καὶ Υἱόν, καὶ τὸ Πνεῦμα πάντες τὸ Ἅγιον, ὁμοφρόνως οἱ πιστοί, δοξολογεῖν ἀξίως εὐξώμεθα, Μονάδα Θεότητος, ἐν τρισὶν ὑπάρχουσαν ὑποστάσεσιν, ἀσύγχυτον μένουσαν, ἁπλῆν, ἀδιαίρετον καὶ ἀπρόσιτον· δι' ἧς ἐκλυτρούμεθα, τοῦ πυρὸς τῆς κολάσεως.

Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Τὴν μητέρα σου Χριστέ, τὴν ἐν σαρκὶ ἀσπόρως τεκοῦσάν σε, καὶ Παρθένον ἀληθῶς, καὶ μετὰ τόκον μείνασαν ἄφθορον,

Blessed are ye when men revile you, and persecute you, and say all manner of evil against you falsely, for My sake.

Rejoice and be exceeding glad, for great is your reward in Heaven.

4TH TONE.

Through the tree Adam became an outcast from Paradise; through the tree of the Cross the thief found a dwelling in Paradise. The one, by tasting, transgressed the command of his Maker; the other, by being crucified with Him, confessed the unseen God. Remember us also, O Saviour, in Thy Kingdom.

Glory be . . .

Let us, all the faithful, pray that with one accord we may rightly glorify the Father, Son, and Holy Ghost, the Unity of the Godhead, existing in three Persons without confusion, One, undivided, and unapproachable, through Whom we are redeemed from the fire of punishment.

Now, and for ever . . .

Hymn to the Virgin. We draw near, O Christ, to Thy Mother, who virginally bore Thee in the flesh, and afterwards remained truly an undefiled

αὐτήν σοι προσάγομεν, εἰς πρεσβείαν Δέσποτα πολυέλεε, πταισμάτων συγχώρησιν, δωρήσασθαι πάντοτε, τοῖς κραυγάζουσι· Μνήσθητι καὶ ἡμῶν Σωτήρ, ἐν τῇ Βασιλείᾳ σου.

Προκείμενον. Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

Στίχ. Ὁ Θεός, ὁ Θεός μου, πρόσχες μοι· ἵνα τί ἐγκατέλιπές με;

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

ΕΥΑΓΓΕΛΙΟΝ ΕΒΔΟΜΟΝ.

Κατὰ Ματθαῖον, Κεφ. κζ΄. 33–54.

Τῷ καιρῷ ἐκείνῳ ἐλθόντες οἱ στρατιῶται εἰς τόπον λεγόμενον Γολγοθᾶ, ὅς ἐστι λεγόμενος Κρανίου τόπος, ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος, οὐκ ἤθελε πιεῖν. Σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Προφήτου. "Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον

virgin, that she may intercede with Thee, O most merciful Master, so that forgiveness of sins may ever be granted to those who cry: Remember us, O Saviour, in Thy Kingdom.

Offertory. They parted my garments among them, and cast lots upon my vesture.

Line. My God, my God, look upon me; why hast thou forsaken me?

Deacon. Let us supplicate . . . (see page 24).

SEVENTH GOSPEL.

Matt. xxvii. 33–54.

At that time the soldiers were come unto a place called Golgotha, that is to say, a place of a skull. They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched

κλῆρον." Καὶ καθήμενοι, ἐτήρουν αὐτὸν ἐκεῖ. Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν Ἰησοῦς ὁ Βασιλεὺς τῶν Ἰουδαίων. Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί· εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες. Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν σῶσον σεαυτόν· εἰ Υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ Σταυροῦ. Ὁμοίως δὲ καὶ οἱ Ἀρχιερεῖς, ἐμπαίζοντες μετὰ τῶν Γραμματέων καὶ Πρεσβυτέρων, ἔλεγον· Ἄλλους ἔσωσε, ἑαυτὸν οὐ δύναται σῶσαι· εἰ Βασιλεὺς Ἰσραὴλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ Σταυροῦ, καὶ πιστεύσομεν αὐτῷ. Πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν· εἶπε γάρ· Ὅτι Θεοῦ εἰμι Υἱός. Τὸ δ' αὐτὸ καὶ οἱ λῃσταί, οἱ συσταυρωθέντες αὐτῷ, ὠνείδιζον αὐτῷ. Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, ἕως ὥρας ἐννάτης. Περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανί; τοῦτ' ἔστι, "Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες;" Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες ἔλεγον,

him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will save him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge,

Ὅτι Ἠλίαν φωνεῖ οὗτος. Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν. Οἱ δὲ λοιποὶ ἔλεγον, Ἄφες, ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν.

Ὁ δὲ Ἰησοῦς, πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα. Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω, Καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος.

Εἶτα ὁ Ν'. ψαλμός (ὅρα σελ. 28).

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Then the 50th Psalm (see page 28).

Deacon. Let us supplicate . . . (see page 24).

ΕΥΑΓΓΕΛΙΟΝ ΟΓΔΟΟΝ.

Κατὰ Λουκᾶν, Κεφ. κγ΄. 32–49.

Τῷ καιρῷ ἐκείνῳ, ἤγοντο σὺν τῷ Ἰησοῦ καὶ ἕτεροι δύο κακοῦργοι, σὺν αὐτῷ ἀναιρεθῆναι. Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους· ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. Ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον. Καὶ εἱστήκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον δὲ καὶ οἱ Ἄρχοντες σὺν αὐτοῖς, λέγοντες. Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτος ἐστιν ὁ Χριστός, ὁ τοῦ Θεοῦ ἐκλεκτός. Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, καὶ λέγοντες· Εἰ σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ᾽ αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς· Οὗτος ἐστιν ὁ Βασιλεὺς τῶν Ἰουδαίων. Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων· Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. Ἀποκριθεὶς δὲ ὁ ἕτερος

EIGHTH GOSPEL.

Luke xxiii. 32–49.

At that time there were also two other, malefactors, led with Jesus to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost no thou fear God, seeing thou art in the same con demnation? And we indeed justly; for we receive

ἐπετίμα αὐτῷ, λέγων· Οὐδὲ φοβῇ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; Καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐννάτης. Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, καὶ ταῦτα εἰπὼν ἐξέπνευσεν. Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον ἐδόξασε τὸν Θεόν, λέγων, Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. Εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.

And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

ΤΡΙΩΔΙΟΝ.

(Ποίημα Κοσμᾶ Μοναχοῦ.)

Ωδη Ε'. Ηχος πλ. Β'.

Ὁ Εἱρμός. ("Πρὸς σὲ ὀρθρίζω, τὸν δι' "εὐσπλαγχνίαν σεαυτόν, τῷ πεσόντι κενώ- "σαντα ἀτρέπτως, καὶ μέχρι παθῶν, ἀπαθῶς "ὑποκύψαντα, Λόγε Θεοῦ· Τὴν εἰρήνην παρά- "σχου μοι φιλάνθρωπε.")

Τροπάρια. (Ῥυφθέντες πόδας, καὶ προκαθαρθέντες, μυστηρίου μεθέξει, τοῦ θείου νῦν Χριστέ, σοῦ οἱ ὑπηρέται, ἐκ Σιὼν Ἐλαιῶνος, μέγα πρὸς ὄρος συνανῆλθον, ὑμνοῦντές σε φιλάνθρωπε.

Ὁρᾶτε ἔφης, φίλοι, μὴ θροεῖσθε· νῦν γὰρ ἤγγικεν ὥρα, ληφθῆναί με κτανθῆναι χερσὶν ἀνόμων· πάντες δὲ σκορπισθήσεσθε, ἐμὲ λιπόντες· οὓς συνάξω, κηρῦξαί με φιλάνθρωπον.)

Ηχος πλ. Δ'.

Κοντακίον. Τὸν δι' ἡμᾶς σταυρωθέντα, δεῦτε πάντες ὑμνήσωμεν· αὐτὸν γὰρ κατεῖδε

TRIODION.

(By the Monk Kosma.)

5TH ODE. 2ND PLAG. TONE.

Hymn. ("I approach Thee early, O Word of "God, Thou Who, through Thy compassion for "fallen man, didst without change become of no "account, and without suffering, even to suffering, "bow Thyself down. O Merciful Lord, to me "grant peace.")

Verses. (With washed feet, and themselves purified by participation in the Divine Mystery, Thy servants, O Christ, now come together from Sion to the great mount of Olives, and they praise Thee, O Merciful Lord.)

(Thou didst say: See, O My friends, that ye be not troubled, for now the hour is nigh for Me to be given up and slain by the hands of lawless men. All ye shall be scattered, forsaking Me; but those whom I shall gather shall preach My mercy.)

4TH PLAG. TONE.

Collect. Come, let us all praise Him, Who was crucified for us. For Mary beheld Him on

Μαρία ἐπὶ τοῦ ξύλου καὶ ἔλεγεν· Εἰ καὶ σταυρὸν ὑπομένεις, σὺ ὑπάρχεις ὁ Υἱὸς καὶ Θεός μου.

Οἶκος. Τὸν ἴδιον Ἄρνα, ἡ ἀμνὰς θεωροῦσα πρὸς σφαγὴν ἑλκόμενον, ἠκολούθει Μαρία, τρυχομένη μεθ' ἑτέρων γυναικῶν, ταῦτα βοῶσα· Ποῦ πορεύει τέκνον; τίνος χάριν τὸν ταχὺν δρόμον τελεῖς; μὴ ἕτερος γάμος πάλιν ἐστὶν ἐκ Κανᾶ; κἀκεῖ νῦν σπεύδεις, ἵν' ἐξ ὕδατος αὐτοῖς οἶνον ποιήσῃς; συνέλθω σοι Τέκνον ἢ μείνω σοι μᾶλλον; δός μοι λόγον, Λόγε, μὴ σιγῶν παρέλθῃς με, ὁ ἁγνὴν τηρήσας με· σὺ γὰρ ὑπάρχεις ὁ Υἱὸς καὶ Θεός μου.

Τῇ ἁγίᾳ καὶ μεγάλῃ Παρασκευῇ, τὰ ἅγια καὶ σωτήρια καὶ φρικτὰ Πάθη τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἐπιτελοῦμεν· τοὺς ἐμπτυσμούς, τὰ ῥαπίσματα, τὰ κολαφίσματα, τὰς ὕβρεις, τοὺς γέλωτας, τὴν πορφυρᾶν χλαῖναν, τὸν κάλαμον, τὸν σπόγγον, τὸ ὄξος, τοὺς ἥλους, τὴν λόγχην, καὶ πρὸ πάντων τὸν σταυρὸν καὶ τὸν θάνατον, ἃ δι' ἡμᾶς ἑκὼν κατεδέξατο· ἔτι δὲ καὶ τὴν τοῦ εὐγνώμονος λῃστοῦ, τοῦ συσταυρωθέντος αὐτῷ, σωτήριον ἐν τῷ σταυρῷ ὁμολογίαν.

the Tree and said: Even if Thou endure the Cross, Thou art my Son and my God.

Stanza. The Virgin Mother, seeing her own Lamb led to the slaughter, followed wailing with the other women, and she cried: Whither goest Thou, O my child? Why dost Thou travel along so fast? Surely there is not another wedding in Cana? Thither dost Thou speed in order to turn for them water into wine? Can I not come with Thee, O my Child? or tarry with Thee? Give me a word, O Thou Who art the Word. Pass me not by in silence, Thou Who didst keep me holy, for Thou art my Son and my God.

On Good Friday is celebrated the holy, saving, and awful Passion of our Lord and God and Saviour Jesus Christ. For us He willingly endured the spittings, the scourgings, the buffetings, the scorn, the mocking, and the purple robe; the reed, the sponge, the vinegar, the nails, the spear, and, above all, the Cross and Death.

Also is celebrated the confession on the cross unto salvation of the penitent thief, who was crucified with Him.

Στίχ. Ζῶν εἶ Θεὸς σύ, καὶ νεκρωθεὶς ἐν ξύλῳ,
Ὦ νεκρὲ γυμνέ, καὶ Θεοῦ ζῶντος Λόγε.
(Κεκλεισμένας ἤνοιξε τῆς Ἐδὲμ πύλας,
Βαλὼν ὁ λῃστὴς κλεῖδα τὸ Μνήσθητί μου.)
Τῇ ὑπερφυεῖ καὶ περὶ ἡμᾶς παναπείρῳ σου εὐσπλαγχνίᾳ, Χριστὲ ὁ Θεός, ἐλέησον ἡμᾶς. Ἀμήν.

Ωδη Η΄.

Εἱρμός. "Στήλην κακίας ἀντιθέου, Παῖδες "θεῖοι παρεδειγμάτισαν· κατὰ Χριστοῦ δὲ "φρυαττόμενον ἄνομον συνέδριον, βουλεύεται "κενά, κτεῖναι μελετᾷ, τὸν ζωῆς κρατοῦντα "παλάμῃ· ὃν πᾶσα κτίσις εὐλογεῖ δοξάζουσα "εἰς τοὺς αἰῶνας."

Τροπάρια. (Ἀπὸ βλεφάρων Μαθηταί, νῦν ὕπνον ἔφης Χριστὲ τινάξατε· ἐν προσευχῇ δὲ γρηγορεῖτε, πειρασμῷ μήπως ὄλησθε, καὶ μάλιστα Σίμων· τῷ κραταιῷ γὰρ μείζων πεῖρα· γνῶθί με Πέτρε, ὃν πᾶσα κτίσις εὐλογεῖ δοξάζουσα εἰς τούς αἰῶνας.)
(Βέβηλον ἔπος τῶν χειλέων, οὔ ποτε προήσομαι Δέσποτα· σὺν σοὶ θανοῦμαι ὡς εὐγνώμων, κἂν οἱ πάντες ἀρνήσωνται ἐβόησε

Lines. Thou art a living God, and yet wert Thou lifeless on the Tree,
O naked corpse, yet Word of the living God.
(The thief opened the locked gates of Eden
With the key, "Remember me.")
Through Thy marvellous and unbounded compassion for us, Christ our God, have mercy on us. Amen.

8TH ODE.

Hymn. "The divine children exposed a "monument of impious wickedness; and against "Christ the arrogant and lawless Sanhedrin in "vain took counsel, discussing how to slay Him "Who held life in the palm of His hand, and "Whom all creation blesses and glorifies to all "ages."

Verses. (Shake off sleep now from your eyelids, O My disciples, saith Christ. With prayer, watch, lest ye be overwhelmed by temptation; and thou, Simon, in particular, for the trial is greatest to the strong. O Peter, know Me, Whom all creation blesses and glorifies to all ages.)
(O Master, cried Peter, a profane word shall never fall from my lips. Even if all deny Thee, yet will I joyfully die with Thee. For not flesh

Πέτρος· σὰρξ οὐδὲ αἷμα, ὁ Πατήρ σου ἀπεκάλυψέ μοι σέ, ὃν πᾶσα κτίσις εὐλογεῖ δοξάζουσα εἰς τοὺς αἰῶνας.)

(Βάθος σοφίας θεϊκῆς, καὶ γνώσεως οὐ πᾶν ἐξηρεύνησας· ἄβυσσον δέ μου τῶν κριμάτων, οὐ κατέλαβες ἄνθρωπε· ὁ Κύριος ἔφη. Σὰρξ οὖν ὑπάρχων, μὴ καυχῶ· ἀρνήσῃ τρίτον γάρ με, ὃν πᾶσα κτίσις εὐλογεῖ δοξάζουσα εἰς τοὺς αἰῶνας.)

(Ἀπαγορεύεις, Σίμων Πέτρε, ὅπερ πείσῃ τάχος ὡς εἴρηται, καὶ σοὶ παιδίσκη, οἷα θᾶττον προσελθοῦσα πτοήσει σε· ὁ Κύριος ἔφη· πικρῶς δακρύσας, ἕξεις ὅμως εὐίλατόν με, ὃν πᾶσα κτίσις εὐλογεῖ δοξάζουσα εἰς τοὺς αἰῶνας.)

Αἰνοῦμεν, εὐλογοῦμεν, καὶ προσκυνοῦμεν τὸν Κύριον.

Καταβασία. Στήλην κακίας ἀντιθέου . . .

Ὁ Διάκ. Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτός ἐν ὕμνοις τιμῶντες μεγαλύνομεν.

Ωδη Θ'.

Εἱρμός. "Τὴν τιμιωτέραν τῶν Χερουβίμ, "καὶ ἐνδοξοτέραν, ἀσυγκρίτως τῶν Σεραφίμ,

and blood, but Thy Father hath revealed Thee unto me, Thee Whom all creation blesses and glorifies to all ages.)

(All the depth of divine wisdom and knowledge thou hast not yet sought out, and the bed rock of My judgements thou, O man, hast not comprehended, saith the Lord. Boast not, for thou art flesh, and thrice thou shalt deny Me, Me, Whom all creation blesses and glorifies to all ages.)

(Thou wilt fail me, O Simon Peter, saith the Lord, as soon as the word is put to thee, although thou art persuaded, and the maidservant approaching very hastily will dismay thee. Nevertheless, weeping bitterly, thou knowest Me as very merciful, Me, Whom all creation blesses and glorifies to all ages.)

We praise, we bless, we worship the Lord.

Gradual. The divine children . . .

Deacon. We magnify the Theotokos and Mother of Light, and honour her with hymns.

9TH ODE.

Hymn. "More honourable than the Cherubim, "and incomparably more glorious than the Sera-

" τὴν ἀδιαφθόρως, Θεὸν Λόγον τεκοῦσαν, τὴν
" ὄντως Θεοτόκον, σὲ μεγαλύνομεν."

Τροπάρια. Ὀλέθριος σπεῖρα θεοστυγῶν, πονηρευομένων, θεοκτόνων συναγωγή, ἐπέστη Χριστέ σοι, καὶ ὡς ἄδικον εἶλκε, τὸν Κτίστην τῶν ἁπάντων· ὃν μεγαλύνομεν.

Νόμον ἀγνοοῦντες οἱ ἀσεβεῖς, φωνὰς προφητῶν τε, μελετῶντες διακενῆς, ὡς πρόβατον εἶλκον, σὲ τὸν πάντων Δεσπότην, ἀδίκως σφραγιάσαι· ὃν μεγαλύνομεν.

Τοῖς ἔθνεσιν ἔκδοτον τὴν ζωὴν, σὺν τοῖς Γραμματεῦσιν, ἀναιρεῖσθαι οἱ Ἱερεῖς, παρέσχον, πληγέντες αὐτοφθόνῳ κακίᾳ, τὸν φύσει Ζωοδότην, ὃν μεγαλύνομεν.

Ἐκύκλωσαν κύνες ὡσεὶ πολλοί, ἐκρότησαν, Ἄναξ, σιαγόνα σὺν ῥαπισμῷ· ἠρώτων σε, σοῦ δέ, ψευδῆ κατεμαρτύρουν, καὶ πάντα ὑπομείνας, ἅπαντας ἔσωσας.

Καταβασία. Τὴν τιμιωτέραν . . .

Ὁ Διάκ. Ἔτι καὶ ἔτι . . . (ὅρα σελ. 34).

"phim, thou didst bear without spot of sin God "the Word, and thee verily the Theotokos we "magnify."

Verses. The synagogue, that worthless company of knavish, abominable, and God-slaying men, attacked Thee, O Christ, and dragged away, as an evildoer, Thee, the Creator of all, Whom we magnify.

The impious men, understanding neither the Law nor the voices of the Prophets, and making inquiry to no purpose, unjustly dragged Thee away, the Master of all, as a sheep to the slaughter, Thee Whom we magnify.

The priests, with the scribes, caused the Gentiles to take away the Life that had been betrayed, and they smote with their most envious malice Him Who is by nature the Giver of Life, and Whom we magnify.

Like many dogs they came round about Thee, O King, and smote Thee on the cheek with their hands. They questioned Thee and brought forth false witnesses, but Thou didst endure all things and hast saved all.

Gradual. More honourable . . .

Deacon. Again and again . . . (see page 34).

Ηχος Γ'.

Ἐξαποστειλάριον. Τὸν λῃστὴν αὐθημερὸν τοῦ Παραδείσου ἠξίωσας, Κύριε, κἀμὲ τῷ ξύλῳ τοῦ Σταυροῦ φώτισον καὶ σῶσόν με. (τρίς.)

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

ΕΥΑΓΓΕΛΙΟΝ ΕΝΑΤΟΝ.

Κατὰ Ἰωάννην, Κεφ. ιθ'. 25–37.

Τῷ καιρῷ ἐκείνῳ, εἱστήκεισαν παρὰ τῷ Σταυρῷ τοῦ Ἰησοῦ ἡ Μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς Μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή. Ἰησοῦς οὖν ἰδὼν τὴν Μητέρα καὶ τὸν Μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ Μητρὶ αὐτοῦ· Γύναι, ἰδοὺ ὁ υἱός σου. Εἶτα λέγει τῷ Μαθητῇ· Ἰδοὺ ἡ Μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ Μαθητὴς αὐτὴν εἰς τὰ ἴδια. Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ Γραφὴ, λέγει· Διψῶ. Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαντες σπόγγον ὄξους καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.

3RD TONE.

Canticle. Thou Who didst on the very day make the thief worthy of Paradise, do Thou, O Lord, illuminate me by the wood of the Cross and save me. (Thrice.)

Deacon. Let us supplicate . . . (see page 24).

NINTH GOSPEL.

John xix. 25–37.

At that time there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom He loved, He saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received

Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τετέλεσται· καὶ κλίνας τὴν κεφαλήν, παρέδωκε τὸ πνεῦμα· Οἱ οὖν Ἰουδαίοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ Σαββάτῳ, ἐπεὶ Παρασκευὴ ἦν (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνη τοῦ Σαββάτου), ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ. Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ. Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινή ἐστιν ἡ μαρτυρία αὐτοῦ· κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε. Ἐγένετο γὰρ ταῦτα, ἵνα ἡ Γραφὴ πληρωθῇ· "Ὀστοῦν οὐ συντριβήσεται αὐτοῦ." Καὶ πάλιν ἑτέρα Γραφὴ λέγει· "Ὄψονται εἰς ὃν ἐξεκέντησαν."

Καὶ εὐθὺς τοὺς Αἴνους (ὅρα σελ. 35) οἷς ἱστῶμεν Στιχ. δ'. καὶ ψάλλομεν τὰ παρόντα στιχηρὰ ἰδιόμελα, δευτεροῦντες τὸ πρῶτον.

the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

Then the Praises (see page 35). With these the four following chants are sung, the first being repeated.

Ηχος Γ'.

Δύο καὶ πονηρὰ ἐποίησεν, ὁ πρωτότοκος υἱός μου Ἰσραήλ· ἐμὲ ἐγκατέλιπε, πηγὴν ὕδατος ζωῆς, καὶ ὤρυξεν ἑαυτῷ φρέαρ συντετριμμένον· ἐμὲ ἐπὶ ξύλου ἐσταύρωσε, τὸν δὲ Βαραββᾶν ᾐτήσατο καὶ ἀπέλυσεν· ἐξέστη ὁ οὐρανὸς ἐπὶ τούτῳ, καὶ ὁ ἥλιος τὰς ἀκτῖνας ἀπέκρυψε· σὺ δὲ Ἰσραὴλ οὐκ ἐνετράπης, ἀλλὰ θανάτῳ με παρέδωκας. Ἄφες αὐτοῖς, Πάτερ ἅγιε, οὐ γὰρ οἴδασι τί ἐποίησαν.

Αἰνεῖτε αὐτὸν ἐν ἤχῳ . . .
Δύο καὶ πονηρὰ . . .
Αἰνεῖτε αὐτὸν ἐν τυμπάνῳ . . .

(Ἕκαστον μέλος τῆς ἁγίας σου σαρκός, ἀτιμίαν δι' ἡμᾶς ὑπέμεινε· τὰς ἀκάνθας ἡ κεφαλή· ἡ ὄψις τὰ ἐμπτύσματα· αἱ σιαγόνες τὰ ῥαπίσματα· τὸ στόμα τὴν ἐν ὄξει κερασθεῖσαν χολὴν τῇ γεύσει· τὰ ὦτα τὰς δυσσεβεῖς βλασφημίας· ὁ νῶτος τὴν φραγγέλωσιν, καὶ ἡ χεὶρ τὸν κάλαμον· αἱ τοῦ ὅλου σώματος ἐκτάσεις ἐν τῷ σταυρῷ· τὰ ἄρθρα τοὺς ἥλους· καὶ ἡ πλευρὰ τὴν λόγχην· ὁ παθὼν ὑπὲρ ἡμῶν, καὶ παθῶν ἐλευθερώσας

3rd Tone.

Israel, My first-born son, committed two evil deeds: he forsook Me, the Source of the water of Life, and hewed out for himself a broken well; and he crucified Me upon the Tree, and asked for the release of Barabbas. The heavens were aghast at this, and the sun hid his rays; but thou, O Israel, wast not ashamed, and didst deliver Me up to death. Forgive them, O Holy Father, for they know not what they did.

Praise Him in the sound of the trumpet . . .
Israel, My first-born . . .
Praise Him in the cymbals . . .

(Every member of Thy holy Body endured dishonour for us: Thy Head, the thorns; Thy Face, the spittings; Thy Cheeks, the smitings; Thy Mouth, the taste of vinegar mingled with gall; Thine Ears, the impious blasphemies; Thy Back, the lash; Thy Hand, the reed; Thy whole Body, extension upon the Cross; Thy Joints, the nails; and Thy Side, the spear. O Thou Who didst suffer for us, and set us free from suffering, Who by Thy compassion didst stoop down and

ἡμᾶς· ὁ συγκαταβὰς ἡμῖν φιλανθρωπία, καὶ ἀνυψώσας ἡμᾶς, παντοδύναμε Σωτήρ, ἐλέησον ἡμᾶς.)

Αἰνεῖτε αὐτὸν ἐν κυμβάλοις . . .

(Σταυρωθέντος σου Χριστέ, πᾶσα ἡ κτίσις βλέπουσα ἔτρεμε· τὰ θεμέλια τῆς γῆς, διεδονήθησαν φόβῳ τοῦ κράτους σου· σοῦ γὰρ ὑψωθέντος σήμερον, γένος Ἑβραίων ἀπώλετο· τοῦ Ναοῦ τὸ καταπέτασμα διερράγη διχῶς· τὰ μνημεῖα ἠνεῴχθησαν, καὶ νεκροὶ ἐκ τῶν τάφων ἐξανέστησαν. Ἑκατόνταρχος ἰδὼν τὸ θαῦμα ἔφριξε· παρεστῶσα δὲ ἡ Μήτηρ σου, ἐβόα θρηνῳδοῦσα μητρικῶς· Πῶς μὴ θρηνήσω, καὶ τὰ σπλάγχνα μου τύψω, ὁρῶσά σε γυμνόν, ὡς κατάκριτον ἐν ξύλῳ κρεμάμενον; ὁ σταυρωθεὶς καὶ ταφείς, καὶ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.)

Δόξα . . .

Ηχος πλ. Β΄.

Ἐξέδυσάν με τὰ ἱμάτιά μου, καὶ ἐνέδυσάν με χλαμύδα κοκκίνην· ἔθηκαν ἐπὶ τὴν κεφαλήν μου στέφανον ἐξ ἀκανθῶν, καὶ ἐπὶ τὴν δεξιάν μου χεῖρα ἔδωκαν κάλαμον, ἵνα συντρίψω αὐτούς, ὡς σκεύη κεραμέως.

hast raised us up, Almighty Saviour, have mercy upon us.)

Praise Him upon the well-tuned cymbals . . .

(All creation trembled, O Christ, at the sight of Thee crucified, and from fear of Thy power the foundations of the earth were upheaved. For to-day, by the uplifting of Thee, the Hebrew race perished, the vail of the Temple was rent in twain, the tombs were opened, and the dead rose up from their graves. The centurion shuddered when he saw the miracle, and Thy mother stood near, and cried with a mother's lamentation: How is it possible that I should not mourn, and that my whole being should not be overwhelmed, when I see Thee naked and hanging as a criminal on the Tree? O Lord, Who wast crucified, and buried, and didst arise from the dead, glory to Thee.)

Glory be . . .

2ND PLAG. TONE.

They took away My garments from Me, and put upon Me a scarlet robe; they set upon My Head a crown of thorns, and gave a reed into My right Hand, that I may break them in pieces like a potter's vessel.

Νῦν, καὶ ἀεὶ . . .

Τὸν νῶτόν μου ἔδωκα εἰς μαστίγωσιν, τὸ δὲ πρόσωπόν μου οὐκ ἀπεστράφη ἀπὸ ἐμπτυσμάτων· βήματι Πιλάτου παρέστην, καὶ σταυρὸν ὑπέμεινα διὰ τὴν τοῦ κόσμου σωτηρίαν.

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

ΕΥΑΓΓΕΛΙΟΝ ΔΕΚΑΤΟΝ.

Κατὰ Μάρκον, Κεφ. ιε΄. 43–47.

Τῷ καιρῷ ἐκείνῳ ἐλθὼν ὁ Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτὴς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Ὁ δὲ Πιλάτος ἐθαύμασε εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε· Καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτόν, ἐνείλησε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ

Now, and for ever . . .

I gave My Back to scourgings, and turned not away My Face from spittings; I stood before the judgement-seat of Pilate, and endured the Cross, for the salvation of the world.

Deacon. Let us supplicate . . . (see page 24).

TENTH GOSPEL.

Mark xv. 43–47.

At that time Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and, calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεώρουν ποῦ τίθεται.

Εἶτα—Σοὶ δόξα πρέπει . . . (ὅρα σελ. 37–42).

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

ΕΥΑΓΓΕΛΙΟΝ ΕΝΔΕΚΑΤΟΝ.

Κατὰ Ἰωάννην, Κεφ. ιθ΄. 38–42.

Τῷ καιρῷ ἐκείνῳ ἠρώτησε τὸν Πιλάτον ὁ Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, (ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων), ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος· ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. Ἦλθε δὲ καὶ Νικόδημος (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον), φέρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν. Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. Ἐκεῖ οὖν διὰ τὴν παρασκευὴν

And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

Then — To Thee belongeth . . . (see pages 37–42).

Deacon. Let us supplicate . . . (see page 24).

ELEVENTH GOSPEL.

John xix. 38–42.

At that time Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus, and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the

τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

Ηχος Α΄.

Ἀπόστιχα. Πᾶσα ἡ κτίσις, ἠλλοιοῦτο φόβῳ, θεωροῦσά σε, ἐν Σταυρῷ κρεμάμενον Χριστέ· ὁ ἥλιος ἐσκοτίζετο, καὶ γῆς τὰ θεμέλια συνεταράττετο· τὰ πάντα συνέπασχον, τῷ τὰ πάντα κτίσαντι. Ὁ ἑκουσίως δι' ἡμᾶς ὑπομείνας, Κύριε δόξα σοι.

Στίχ. Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

Ηχος Β΄.

Λαὸς δυσσεβὴς καὶ παράνομος, ἵνα τί μελετᾷ κενά; ἵνα τί τὴν ζωὴν τὴν ἁπάντων, θανάτῳ κατεδίκασε; Μέγα θαῦμα! ὅτι ὁ Κτίστης τοῦ κόσμου εἰς χεῖρας ἀνόμων παραδίδοται, καὶ ἐπὶ ξύλου ἀνυψοῦται ὁ φιλάνθρωπος, ἵνα τοὺς ἐν ᾅδῃ δεσμώτας ἐλευθερώσῃ, κράζοντας· Μακρόθυμε Κύριε δόξα σοι.

(Στίχ. Ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.)

(Σήμερον σὲ θεωροῦσα, ἡ ἄμεμπτος Παρ-

Jews' preparation day; for the sepulchre was nigh at hand.

1ST TONE.

Recitative. All creation was changed by fear, when it saw Thee, O Christ, hanging upon the Cross; the sun was darkened, and the foundations of the earth were shaken. All things suffered with the Creator of all things. O Lord, Who for us didst willingly endure, glory to Thee.

Lines. They parted My garments among them, and upon My vesture did they cast lots.

2ND TONE.

An impious and perverse people, why do they strive in vain? Why do they condemn to death the Life of all? O wondrous marvel! The Creator of the world is betrayed into the hands of lawless men; and He Who is merciful is lifted up upon the Tree, that He might bring freedom to those bound in Hades, who cry: O long-suffering Lord, glory to Thee.

(Lines. They gave Me gall to eat, and when I was thirsty they gave Me vinegar to drink.)

(To-day the blameless Virgin saw Thee, O

θένος ἐν Σταυρῷ, Λόγε ἀναρτώμενον, ὀδυρομένη μητρῷα σπλάγχνα, ἐτέτρωτο τὴν καρδίαν πικρῶς· καὶ στενάζουσα ὀδυνηρῶς ἐκ βάθους ψυχῆς, παρειὰς σὺν θριξὶ καταξαίνουσα, κατετρύχετο· διὸ καὶ τὸ στῆθος τύπτουσα, ἀνέκραζε γοερῶς· Οἴμοι θεῖον τέκνον! οἴμοι τὸ φῶς τοῦ κόσμου! Τί ἔδυς ἐξ ὀφθαλμῶν μου, ὁ Ἀμνὸς τοῦ Θεοῦ; ὅθεν αἱ στρατιαὶ τῶν Ἀσωμάτων τρόμῳ συνείχοντο λέγουσαι· Ἀκατάληπτε Κύριε δόξα σοι.)

(Στίχ. Ὁ δὲ Θεός, Βασιλεὺς ἡμῶν πρὸ αἰώνων, εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς.)

(Ἐπὶ ξύλου βλέπουσα, κρεμάμενον Χριστέ, σὲ τὸν πάντων Κτίστην καὶ Θεόν, ἡ σὲ ἀσπόρως τεκοῦσα ἐβόα πικρῶς· Υἱέ μου, ποῦ τὸ κάλλος ἔδυ τῆς μορφῆς σου; οὐ φέρω καθορᾶν σε ἀδίκως σταυρούμενον· σπεῦσον οὖν ἀνάστηθι, ὅπως ἴδω κἀγώ, σοῦ τὴν ἐκ νεκρῶν τριήμερον ἐξανάστασιν.)

Δόξα . . .

Ἦχος πα. Δ΄.

Κύριε, ἀναβαίνοντός σου ἐν τῷ Σταυρῷ, φόβος καὶ τρόμος ἐπέπεσε τῇ κτίσει· καὶ τὴν

Word of God, hung upon the Cross, and she mourned within herself and was sorely pierced in her heart, and she groaned in agony from the depth of her soul. Exhausted by smiting upon her breast, with hair dishevelled, she cried out wailing: Alas! my Divine Son. Alas! Light of the World. Why, O Lamb of God, hast Thou departed from mine eyes? Wherefore, also, the armies of the Heavenly Hosts were seized with trembling, and cried out: O unconquerable Lord, glory to Thee.)

(Lines. But God is our King of old; He has wrought salvation in the midst of the earth.)

(When she saw hanging upon the Tree Thee, O Christ, the God and Creator of all, whom as a Virgin she bore, she cried out with bitterness: O my Son, whither has departed the beauty of Thy form? I cannot endure to see Thee unjustly crucified; hasten therefore and arise, that I also may behold Thy Resurrection from the dead on the third day.)

Glory be . . .

4TH PLAG. TONE.

O Lord, when Thou wast lifted up upon the Cross, fear and trembling fell upon creation. Thou

γῆν μὲν ἐκώλυες καταπιεῖν τοὺς σταυροῦντάς σε· τῷ δὲ ᾅδῃ ἐπέτρεπες ἀναπέμπειν τοὺς δεσμίους εἰς ἀναγέννησιν βροτῶν. Κριτὰ ζώντων καὶ νεκρῶν, ζωὴν ἦλθες παρασχεῖν, καὶ οὐ θάνατον. Φιλάνθρωπε δόξα σοι.

Νῦν, καὶ ἀεὶ . . .

Ἤδη βάπτεται κάλαμος ἀποφάσεως, παρὰ κριτῶν ἀδίκων, καὶ Ἰησοῦς δικάζεται καὶ κατακρίνεται Σταυρῷ· καὶ πάσχει ἡ κτίσις, ἐν Σταυρῷ καθορῶσα τὸν Κύριον. Ἀλλ' ὁ φύσει σώματος δι' ἐμὲ πάσχων, ἀγαθὲ Κύριε, δόξα σοι.

Ὁ Διάκ. Καὶ ὑπερ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

ΕΥΑΓΓΕΛΙΟΝ ΔΩΔΕΚΑΤΟΝ.

(Ὅπερ ὑπάρχοντος Διακόνου λέγεται ἐπὶ τοῦ Ἄμβωνος.)

Κατὰ Ματθαῖον, Κεφ. κζ'. 62–66.

Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν Παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι

didst not permit the earth to engulf those who crucified Thee, and Thou didst suffer Hades to send up its captives in the regeneration of mortals. O Judge of the quick and dead, Thou camest to grant life and not death. Most merciful Lord, glory to Thee.

Now, and for ever . . .

Already the sentencing pen is dipped by the unjust judges, and Jesus is arraigned and condemned to the Cross, and all creation suffers, seeing the Lord upon the Cross. O Thou Who in Thy natural Body for me didst suffer, most righteous Lord, glory to Thee.

Deacon. Let us supplicate . . . (see page 24).

TWELFTH GOSPEL.

(If the Deacon be present, he reads from the pulpit.)

Matthew xxvii. 62–66.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive,

ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτόν, καὶ εἴπωσι τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. Ἔφη δὲ αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

Εἶτα τὸ Ἀγαθὸν τὸ ἐξομολογεῖσθαι . . . (ὅρα σελ. 44).

Ηχος πλ. Δ'.

Καὶ τὸ Ἀπολυτίκιον. Ἐξηγόρασας ἡμᾶς ἐκ τῆς κατάρας τοῦ νόμου, τῷ τιμίῳ σου Αἵματι· τῷ Σταυρῷ προσηλωθείς, καὶ τῇ λόγχῃ κεντηθείς, τὴν ἀθανασίαν ἐπήγασας ἀνθρώποις. Σωτὴρ ἡμῶν δόξα σοι.

Ὁ Διάκ. Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

Ο Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ Ὀρθοδόξων Χριστιανῶν.

After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Then—It is a good thing to confess . . . (see page 44).

4TH PLAG. TONE.

And the Dismissal Hymn Thou didst ransom us from the curse of the Law, by Thy Precious Blood; Thou didst shed forth immortality upon mankind by being nailed to the Cross and pierced with a spear. O Saviour of us all, glory to Thee.

Deacon. Have mercy upon us, O God, according to Thy great mercy; we pray Thee, hear and have mercy.

Choir. Lord, have mercy.

Deacon. Again, we pray for all godly and Orthodox Christians.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἔτι δεόμεθα ὑπὲρ τῶν ἀδελφῶν ἡμῶν, τῶν Ἱερέων, Ἱερομονάχων, Ἱεροδιακόνων καὶ Μοναχῶν, καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν Ἀδελφότητος.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγείας, σωτηρίας, ἐπισκέψεως, συγχωρήσεως καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ τῶν ἐπιτρόπων καὶ ἀδελφῶν τῆς ἁγίας Ἐκκλησίας ταύτης.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς (μυστικῶς). Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενῆ ταύτην ἱκεσίαν πρόσδεξαι παρὰ τῶν σῶν δούλων καὶ ἐλέησον ἡμᾶς κατὰ τὸ πλῆθος τοῦ ἐλέους σου· καὶ τοὺς οἰκτιρμούς σου κατάπεμψον ἐφ' ἡμᾶς καὶ ἐπὶ πάντα τὸν λαόν σου, τὸν ἀπεκδεχόμενον τὸ παρὰ σοῦ πλούσιον ἔλεος·

(ἐκφώνως) ὅτι ἐλεήμων καὶ φιλάνθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Choir. Lord, have mercy.

Deacon. Again, we pray for our brethren, the Priests, Monks, Deacons, Anchorites, and our whole Brotherhood in Christ.

Choir. Lord, have mercy.

Deacon. Again, we pray for grace, life, peace, health, salvation, protection, forgiveness, and the remission of sins for the servants of God, and for the wardens and brethren of this Holy Church.

Choir. Lord, have mercy.

Priest (inaudibly). Receive, O Lord, our God, these the fervent supplications of Thy servants, and have mercy upon us according to the fulness of Thy mercies, and send down Thy pity upon us and upon all Thy people, who look for Thine abundant mercy;

(aloud) for Thou, O God, art merciful and full of compassion, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Ὁ Χορός. Ἀμήν.

Ὁ Διάκ. Σοφία.

Ὁ Ἱερεύς. Ὁ ὢν εὐλογητός, Χριστὸς ὁ Θεὸς ἡμῶν, πάντοτε, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Ἱερεύς. Στερεώσαι Κύριος ὁ Θεὸς τὴν ἁγίαν καὶ ἀμώμητον πίστιν τῶν εὐσεβῶν καὶ ὀρθοδόξων Χριστιανῶν, σὺν τῇ Ἁγίᾳ Ἐκκλησίᾳ ταύτῃ εἰς αἰῶνα αἰῶνος.

Ὁ Χορός. Ἀμήν.

Ὁ Ἱερεύς. Δόξα σοι, ὁ Θεός, ἡ ἐλπὶς ἡμῶν, δόξα σοι.

Ὁ Ἀναγ. Δόξα . . . Νῦν, καὶ ἀεὶ . . . Κύριε ἐλέησον (τρίς).

Πάτερ ἅγιε εὐλόγησον.

Ὁ Ἱερεύς. Ὁ ἐμπτυσμοὺς καὶ μάστιγας, καὶ κολαφισμούς, καὶ Σταυρὸν καὶ θάνατον ὑπομείνας, διὰ τὴν τοῦ κόσμου Σωτηρίαν Χριστὸς ὁ ἀληθινὸς Θεὸς . . . (ὅρα σελ. 45).

Choir. Amen.

Deacon. Wisdom.

Priest. Christ our God is blessed always, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Priest. Strengthen, O Lord God, the pure and holy faith of all godly and Orthodox Christians, with this Holy Church, unto all Ages.

Choir. Amen.

Priest. Glory to Thee, O God, our hope, glory to Thee.

Reader. Glory . . . Now, and for ever . . . Lord, have mercy (thrice).

Holy Father, give the blessing.

Priest. May Christ, our true God, Who endured spittings, and scourgings, and buffetings, and the Cross and Death for the salvation of the world . . . (see page 45).

ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ.

(Ὁ Ἑσπερινὸς ψαλλέται τῇ Παρασκευῇ πρωΐ.)

Ὁ Ἱερεύς. Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε· νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ἡ Ἀκολουθία αὕτη ψάλλεται ἀπαραλλάκτως ὡς διετάχθη ἐν σελ. 91–98. Εἰς τὸ Κύριε ἐκέκραξα ἱστῶμεν Στίχ. στ΄. καὶ ψάλλομεν τὰ ἐφεξῆς στιχηρὰ ἰδιόμελα πέντε, δευτεροῦντες τὸ πρῶτον·

Ἐὰν ἀνομίας παρατηρήσῃς . . .

Ηχος Α΄.

Πᾶσα ἡ κτίσις . . . (ὅρα σελ. 182).
Ἕνεκεν τοῦ Ὀνόματός σου . . .
Πᾶσα ἡ κτίσις . . .
Ἀπὸ φυλακῆς . . .

GOOD FRIDAY.

(Vespers sung on Friday morning by anticipation.)

Priest. Blessed be our God always, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Then the Service is the same as that set forth on pages 91–98. With the 140th Psalm the following chants are sung, the first being repeated twice—

If Thou wilt be extreme to mark . . .

1ST TONE.

All creation was changed . . . (see page 182).
I look for the Lord . . .
All creation was changed
Before the morning watch . . .

Ηχος Β΄.

Λαὸς δυσσεβὴς καὶ παράνομος . . . (ὅρα σελ. 182).

Ὅτι παρὰ τῷ Κυρίῳ . . .
Σήμερον σὲ θεωροῦσα . . . (ὅρα σελ. 182).

Αἰνεῖτε τὸν Κύριον . . .
Ἐπὶ ξύλου βλέπουσα . . . (ὅρα σελ. 183).
Ὅτι ἐκραταιώθη . . .

Ηχος πλ. Β΄.

Σήμερον ὁ Δεσπότης τῆς κτίσεως, παρίσταται Πιλάτῳ, καὶ σταυρῷ παραδίδοται ὁ Κτίστης τῶν ἁπάντων, ὡς ἀμνὸς προσαγόμενος τῇ ἰδίᾳ βουλήσει· τοῖς ἥλοις προσπήγνυται, καὶ τὴν πλευρὰν κεντᾶται, καὶ τῷ σπόγγῳ προσψαύεται, ὁ μάννα ἐπομβρήσας· τὰς σιαγόνας ῥαπίζεται, ὁ Λυτρωτὴς τοῦ κόσμου, καὶ ὑπὸ τῶν ἰδίων δούλων ἐμπαίζεται, ὁ Πλάστης τῶν ἁπάντων. Ὢ Δεσπότου φιλανθρωπίας! ὑπὲρ τῶν σταυρούντων παρεκάλει τὸν ἴδιον Πατέρα, λέγων· Ἄφες αὐτοῖς τὴν ἁμαρτίαν ταύτην, οὐ γὰρ οἴδασιν οἱ ἄνομοι, τί ἀδίκως πράττουσιν.

Δόξα . . .

2ND TONE.

An impious and perverse people . . . (see page 182).

For with the Lord . . .

To-day the blameless Virgin . . . (see page 182).

O, praise the Lord . . .

When she saw . . . (see page 183).

For His merciful kindness . . .

2ND PLAG. TONE.

To-day the Master of creation stands before Pilate, and the Creator of all is given up to the Cross, as a lamb He is led by His own will. He is fixed with nails, and His side is pierced, and His lips are touched with the sponge, He Who had rained down manna. The Redeemer of the world is smitten on the cheek, and by His own servants the Fashioner of all is mocked. He is a merciful Master! For His executioners He besought His heavenly Father, saying: Forgive them this sin, for they know not what they do.

Glory be . . .

Ὦ πῶς ἡ παράνομος συναγωγὴ τὸν Βασιλέα τῆς κτίσεως κατεδίκασε θανάτῳ! μὴ αἰδεσθεῖσα τὰς εὐεργεσίας, ἃς ἀναμιμνήσκων προησφαλίζετο, λέγων πρὸς αὐτούς· Λαός μου, τί ἐποίησα ὑμῖν; οὐ θαυμάτων ἐνέπλησα τὴν Ἰουδαίαν; οὐ νεκροὺς ἐξανέστησα μόνῳ τῷ λόγῳ; οὐ πᾶσαν μαλακίαν ἐθεράπευσα καὶ νόσον; τί οὖν μοι ἀνταποδίδοτε; εἰς τί ἀμνημονεῖτέ μου; ἀντὶ τῶν ἰαμάτων πληγάς μοι ἐπιθέντες· ἀντὶ ζωῆς νεκροῦντες· κρεμῶντες ἐπὶ ξύλου, ὡς κακοῦργον, τὸν εὐεργέτην· ὡς παράνομον, τὸν νομοδότην· ὡς κατάκριτον, τὸν πάντων Βασιλέα. Μακρόθυμε Κύριε, δόξα σοι.

Νῦν, καὶ ἀεὶ . . .

Φοβερὸν καὶ παράδοξον μυστήριον σήμερον ἐνεργούμενον καθορᾶται· ὁ ἀναφὴς κρατεῖται· δεσμεῖται, ὁ λύων τὸν Ἀδὰμ τῆς κατάρας· ὁ ἐτάζων καρδίας καὶ νεφρούς, ἀδίκως ἐτάζεται· εἱρκτῇ κατακλείεται, ὁ τὴν ἄβυσσον κλείσας. Πιλάτῳ παρίσταται, ᾧ τρόμῳ παρίστανται οὐρανῶν αἱ Δυνάμεις· ῥαπίζεται χειρὶ τοῦ πλάσματος, ὁ Πλάστης· ξύλῳ κατακρίνεται, ὁ κρίνων ζῶντας καὶ νεκρούς· τάφῳ κατακλείεται, ὁ καθαιρέτης τοῦ ᾅδου· ὁ πάντα

How did the lawless synagogue condemn to death the King of all creation! Were they not ashamed when He recalled the benefits with which He had shielded them? saying to them: My people, what have I done unto you? Have I not filled Judea with marvels? Have I not raised the dead with but My Word? Have I not healed all manner of sickness and disease? How then have ye recompensed Me? How have ye forgotten Me? Instead of healing, ye apportion unto me blows: instead of life, death: ye hang upon the Tree as a malefactor, your Benefactor; as lawless, the Giver of the Law; as a convict, the King of all. O long-suffering Lord, glory to Thee.

Now, and for ever . . .

A fearful and marvellous mystery is to-day beheld being accomplished; the Incorporeal is conquered; He Who frees Adam from the curse is bound; He Who tries the hearts and reins is unjustly tried; He Who shut the Abyss is shut up in prison. He stands before Pilate, before Whom the Powers of Heaven stand with trembling; the Fashioner is smitten by the hand of him whom He fashioned; He is adjudged to the Tree of the Cross, Who judges the quick and the dead. He

φέρων συμπαθῶς, καὶ πάντας σώσας τῆς ἀρᾶς, ἀνεξίκακε Κύριε δόξα σοι.

Εἴσοδος μετὰ τοῦ Εὐαγγελίου.

Φῶς ἱλαρόν . . . (ὅρα σελ. 101).

Ὁ Ἀναγ. Προκείμενον. Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

Στίχ. Ὁ Θεός, ὁ Θεός μου, πρόσχες μοι· ἵνα τι ἐγκατέλιπές με;

Τῆς Ἐξόδου τὸ Ἀνάγνωσμα, Κεφ. λγ'. 11.

Ὁ Διάκ. Σοφία. Πρόσχωμεν.

Ὁ Ἀναγ. Ἐλάλησε Κύριος πρὸς Μωϋσῆν, ἐνώπιος ἐνωπίῳ, ὡς εἴτις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον· καὶ ἀπελύετο εἰς τὴν παρεμβολήν· ὁ δὲ θεράπων Ἰησοῦς, υἱὸς Ναυῆ νέος, οὐκ ἐξεπορεύετο ἐκ τῆς σκηνῆς. Καὶ εἶπε Μωϋσῆς πρὸς Κύριον· Ἰδοὺ σύ μοι λέγεις· Ἀνάγαγε τὸν λαὸν τοῦτον· σὺ δὲ οὐκ ἐδήλωσάς μοι, ὃν συναποστελεῖς μετ' ἐμοῦ. Σὺ δέ μοι εἶπας· Οἶδά σε παρὰ πάντας, καὶ χάριν ἔχεις παρ' ἐμοί. Εἰ οὖν εὕρηκα χάριν ἐναντίον σου, ἐμφάνισόν μοι σεαυτόν, ἵνα γνωστῶς

is shut up in the Tomb, Who is the purger of Hades. O Thou, Who with compassion didst endure all things, and Who hast saved all from the curse, most patient Lord, glory to Thee.

Entry with the Gospel.

Gladsome light . . . (see page 101).

Reader. Offertory. They parted my garments among them ; and cast lots upon my vesture.

Line. My God, my God, look upon me ; why hast thou forsaken me?

The reading is from Exodus, chap. xxxiii. 11.

Deacon. Wisdom. Let us attend.

Reader. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp : but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the Lord, See, thou sayest unto me, Bring up this people : and thou hast not let me know whom thou wilt send with me : yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy

ἴδω σε, ὅπως ἂν ὦ εὑρηκὼς χάριν ἐνώπιόν σου, καὶ ἵνα γνῶ, ὅτι λαός σου τὸ ἔθνος τὸ μέγα τοῦτο. Καὶ λέγει· Αὐτὸς προπορεύσομαί σου, καὶ καταπαύσω σε· καὶ εἶπε πρὸς αὐτόν· Εἰ μὴ σὺ αὐτὸς συμπορεύσῃ μεθ' ἡμῶν, μή με ἀναγάγῃς ἐντεῦθεν. Καὶ πῶς γνωστὸν ἔσται ἀληθῶς, ὅτι εὕρηκα χάριν παρὰ σοί, ἐγώ τε καὶ ὁ λαός σου ἀλλ' ἢ συμπορευομένου σου μεθ' ἡμῶν; καὶ ἐνδοξασθήσομαι ἐγώ τε καὶ ὁ λαός σου παρὰ πάντα τὰ ἔθνη, ὅσα ἐπὶ τῆς γῆς ἐστιν. Εἶπε δὲ Κύριος πρὸς Μωϋσῆν· Καὶ τοῦτόν σοι τὸν λόγον, ὃν εἴρηκας, ποιήσω· εὕρηκας γὰρ χάριν ἐνώπιον ἐμοῦ, καὶ οἶδά σε παρὰ πάντας. Καὶ λέγει Μωϋσῆς· Δεῖξόν μοι τὴν σεαυτοῦ δόξαν. Καὶ εἶπεν· Ἐγὼ παρελεύσομαι πρότερός σου τῇ δόξῃ μου, καὶ καλέσω τῷ ὀνόματί μου· Κύριος ἐναντίον σου· καὶ ἐλεήσω, ὃ ἂν ἐλεῶ, καὶ οἰκτειρήσω, ὃν ἂν οἰκτείρω. Καὶ εἶπεν· Οὐ δυνήσῃ ἰδεῖν τὸ πρόσωπόν μου· οὐ γὰρ μὴ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου, καὶ ζήσεται. Καὶ εἶπε Κύριος· Ἰδοὺ τόπος παρ' ἐμοί, καὶ στῆθι ἐπὶ τῆς πέτρας· ἡνίκα δ' ἂν παρέλθῃ ἡ δόξα μου, καὶ θήσω σε εἰς ὀπὴν τῆς πέτρας, καὶ σκεπάσω τῇ χειρί μου ἐπὶ σέ, ἕως ἂν παρέλθω,

way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And Moses said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I

καὶ ἀφελῶ τὴν χεῖρά μου, καὶ τότε ὄψει τὰ ὀπίσω μου· τὸ δὲ πρόσωπόν μου οὐκ ὀφθήσεταί σοι.

Προκείμενον. Δίκασον, Κύριε, τοὺς ἀδικοῦντάς με.

Στίχ. Ἀνταπεδίδοσάν μοι πονηρὰ ἀντὶ ἀγαθῶν.

Ἰὼβ τὸ Ἀνάγνωσμα, Κεφ. μβ΄. 12.

Ὁ Διάκ. Σοφία. Πρόσχωμεν.

Ὁ Ἀνάγ. Εὐλόγησε Κύριος τὰ ἔσχατα τοῦ Ἰὼβ μᾶλλον ἢ τὰ ἔμπροσθεν· ἦν δὲ τὰ κτήνη αὐτοῦ, πρόβατα μύρια τετρακισχίλια, κάμηλοι ἑξακισχίλιαι, ζεύγη βοῶν χίλια, ὄνοι θήλειαι νομάδες χίλιαι. Γεννῶνται δὲ αὐτῷ υἱοὶ ἑπτὰ καὶ θυγατέρες τρεῖς. Καὶ ἐκάλεσε τὴν μὲν πρώτην Ἡμέραν· τὴν δὲ δευτέραν Κασσίαν· τὴν δὲ τρίτην Ἀμαλθείας κέρας. Καὶ οὐχ εὑρέθησαν κατὰ τὰς θυγατέρας Ἰὼβ βελτίους αὐτῶν ἐν τῇ ὑπ᾽ οὐρανόν· ἔδωκε δὲ αὐταῖς ὁ πατὴρ κληρονομίαν ἐν τοῖς ἀδελφοῖς. Ἔζησε δὲ Ἰώβ, μετὰ τὴν πληγήν, ἔτη ἑκατὸν ἑβδομήκοντα· τὰ δὲ πάντα ἔτη ἔζησε διακόσια τεσσαράκοντα. Καὶ εἶδεν Ἰὼβ τοὺς υἱοὺς αὐτοῦ καὶ τοὺς υἱοὺς τῶν υἱῶν αὐτοῦ, τετάρτην

pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.

Offertory. Plead thou my cause, O Lord, with them that strive with me.

Line. They rewarded me evil for good.

The reading is from Job, chap. xlii. 12.

Deacon. Wisdom. Let us attend.

Reader. So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and seventy years, and all the years he lived were two hundred and forty: and Job saw his sons, and his sons' sons, even four generations. So Job died, being old, and full of days. And it

γενεάν· καὶ ἐτελεύτησεν Ἰὼβ πρεσβύτερος καὶ πλήρης ἡμερῶν. Γέγραπται δέ, αὐτὸν πάλιν ἀναστήσεσθαι μεθ' ὧν ὁ Κύριος ἀνίστησιν. Οὗτος ἑρμηνεύεται ἐκ τῆς Συριακῆς βίβλου, ἐν μὲν γῇ κατοικῶν τῇ Αὐσίτιδι, ἐπὶ τοῖς ὁρίοις τῆς Ἰδουμαίας καὶ Ἀραβίας· προϋπῆρχε δὲ αὐτῷ ὄνομα Ἰωβάβ· λαβὼν δὲ γυναῖκα Ἀράβισσαν, γεννᾷ υἱόν, ᾧ ὄνομα Ἐνών. Ἦν δὲ αὐτὸς πατρὸς μὲν Ζαρέ, ἐκ τῶν Ἡσαῦ υἱῶν υἱός, μητρὸς δὲ Βοσόῤῥας, ὥστε εἶναι αὐτὸν πέμπτον ἀπὸ Ἀβραάμ.

Προφητείας Ἡσαΐου τὸ Ἀνάγνωσμα, Κεφ. νβ'. 13.

Ὁ Διάκ. Σοφία. Πρόσχωμεν.

Ὁ Ἀναγ. Τάδε λέγει Κύριος· Ἰδοὺ συνήσει ὁ παῖς μου, καὶ ὑψωθήσεται καὶ δοξασθήσεται καὶ μετεωρισθήσεται σφόδρα. Ὃν τρόπον ἐκστήσονται ἐπὶ σὲ πολλοί, οὕτως ἀδοξήσει ἀπὸ τῶν ἀνθρώπων τὸ εἶδός σου, καὶ ἡ δόξα σου ἀπὸ υἱῶν ἀνθρώπων. Οὕτω θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ· καὶ συνέξουσι βασιλεῖς τὸ στόμα αὐτῶν, ὅτι, οἷς οὐκ ἀνηγγέλθη περὶ αὐτοῦ, ὄψονται, καὶ οἳ οὐκ ἀκηκόασι συνήσουσι. Κύριε, τὶς ἐπί-

is written that he will rise again with those whom the Lord raises up. This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia; and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bossorah, so that he was the fifth from Abraham.

The reading is from the Prophecy of Isaiah, chap. lii. 13.

Deacon. Wisdom. Let us attend.

Reader. These things saith the Lord: Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall many nations wonder at him; the kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. (Chap. liii.) Lord, who hath believed our report?

στευσε τῇ ἀκοῇ ἡμῶν ; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη ; Ἀνηγγείλαμεν, ὡς παιδίον ἐναντίον αὐτοῦ, ὡς ῥίζα ἐν γῇ διψώσῃ. Οὐκ ἔστιν εἶδος αὐτῷ, οὐδὲ δόξα· καὶ εἴδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος οὐδέ κάλλος· ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον καὶ ἐκλεῖπον παρὰ πάντας τοὺς υἱοὺς τῶν ἀνθρώπων. Ἄνθρωπος, ἐν πληγῇ ὢν καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ, ἠτιμάσθη καὶ οὐκ ἐλογίσθη. Οὗτος τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται· καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ ὑπὸ Θεοῦ καὶ ἐν κακώσει. Αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν, καὶ μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν· παιδεία εἰρήνης ἡμῖν ἐπ' αὐτόν· τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν. Πάντες ὡς πρόβατα ἐπλανήθημεν· ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη. Καὶ Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν· καὶ αὐτός, διὰ τὸ κεκακῶσθαι, οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεὰν

and to whom is the arm of the Lord revealed? We brought a report as of a child before him, as a root out of a dry ground: he hath no form nor comeliness; and when we saw him there was no beauty nor comeliness. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a sheep to the slaughter, and as a lamb before her shearers is dumb, so he openeth not his mouth. In his humiliation his judgement was taken away: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And I will give the wicked for his burial, and

αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ· ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ αὐτοῦ ἦχθη εἰς θάνατον. Καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ, καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ· ὅτι ἀνομίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ· καὶ Κύριος βούλεται καθαρίσαι αὐτὸν τῆς πληγῆς. Ἐὰν δῶτε περὶ ἁμαρτίας, ἡ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον· καὶ βούλεται Κύριος ἐν χειρὶ αὐτοῦ ἀφελεῖν ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτου, δεῖξαι αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει· δικαιῶσαι δίκαιον, εὖ δουλεύοντα πολλοῖς, καὶ τὰς ἁμαρτίας αὐτὼν αὐτὸς ἀνοίσει. Διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα· ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη· καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, καὶ διὰ τὰς ἁμαρτίας αὐτῶν παρεδόθη. Εὐφράνθητι στείρα ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

Ὁ Διάκ. Σοφία.

Ὁ Ἀναγ. Προκείμενον. Ἔθεντό με ἐν

the rich for his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to purge him from his stroke. If ye shall give an offering for sin, your soul shall see a seed of prolonged days; and the pleasure of the Lord shall prosper in his hand from the travail of his soul, to shew him light and to form him with understanding; to justify the just one who serves many well, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and was delivered up because of their iniquities. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife.

Deacon. Wisdom.

Reader. Offertory. They laid me in the

λάκκῳ κατωτάτῳ, ἐν σκοτεινοῖς καὶ ἐν σκιᾷ θανάτου.

Στίχ. Κύριε, ὁ Θεὸς τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα.

Ὁ Διάκ. Πρόσχωμεν.

Ὁ Ἀναγ. Πρὸς Κορινθίους Α΄. Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα, Κεφ. α΄. 18.

Ὁ Διάκ. Σοφία.

Ὁ Ἀναγ. Ἀδελφοί, ὁ λόγος ὁ τοῦ Σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστί, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστι. Γέγραπται γάρ· Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. Ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου; Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. Ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν, ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυ-

lowest pit, in places of darkness and in the shadow of death.

Line. O Lord God of my salvation, I have cried all day before thee.

Deacon. Let us attend.

Reader. The reading is from the 1st Epistle of Paul to the Corinthians, chap. 1, 18.

Deacon. Wisdom.

Reader. Brethren, the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the

ρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν· αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι, Χριστόν, Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. Ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί. Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα τοὺς σοφοὺς καταισχύνῃ, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς ἵνα καταισχύνῃ τὰ ἰσχυρά· καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον αὐτοῦ. Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγεννήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις· ἵνα, καθὼς γέγραπται· Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω. Κἀγὼ δέ, ἐλθὼν πρὸς ὑμᾶς· ἀδελφοί, ἦλθον, οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ. Οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν, καὶ τοῦτον ἐσταυρωμένον.

Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men: and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. (Chap. ii.) And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.

(Ὁ Ἱερεύς. Εἰρήνη σοὶ τῷ ἀναγινώσκοντι, καὶ παντὶ τῷ λαῷ.)

Ὁ Χορός. Ἀλληλούϊα (τρίς).

Ὁ Ἀναγ. Σῶσόν με ὁ Θεός, ὅτι εἰσήλθοσαν ὕδατα ἕως ψυχῆς μου.

Στίχ. Καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

Ἀλληλούϊα (τρίς).

Στίχ. Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν, τοῦ μὴ βλέπειν.

Ἀλληλούϊα (τρίς).

Ὁ Ἱερεύς. Σοφία, ὀρθοί. Ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Ὁ Χορός. Καὶ τῷ πνεύματί σου.

Ὁ Διάκ. Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου τὸ Ἀνάγνωσμα, Κεφ. κζ΄. 1.

Ὁ Ἱερεύς. Πρόσχωμεν.

Ὁ Διάκ. Τῷ καιρῷ ἐκείνῳ, συμβούλιον ἔλαβον πάντες οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν. Καὶ δήσαντες αὐτὸν, ἀπήγαγον,

(Priest. Peace be to thee, thou that readest, and to all the people.)

Choir. Alleluia (thrice).

Reader. Save me, O God, for the waters have come in, even unto my soul.

Line. They gave me gall to eat, and when I was thirsty they gave me vinegar to drink.

Alleluia (thrice).

Line. Let their eyes be blinded that they see not.

Alleluia (thrice).

Priest. Wisdom. Stand and attend. Let us hear the holy Gospel. Peace be with you.

Choir. And with thy spirit.

Deacon. The reading is from the holy Gospel according to Matthew, chap. xxvii. 1.

Priest. Let us attend.

Deacon. At that time, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to

καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ Ἡγεμόνι. Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτόν, ὅτι κατεκρίθη, μεταμεληθείς, ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς Ἀρχιερεῦσι καὶ τοῖς Πρεσβυτέροις, λέγων· Ἥμαρτον, παραδοὺς αἷμα ἀθῶον. Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ ὄψει. Καὶ ῥίψας τὰ ἀργύρια, ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθών, ἀπήγξατο. Οἱ δὲ Ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστι. Συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ Κεραμέως, εἰς ταφὴν τοῖς ξένοις. Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, Ἀγρὸς αἵματος, ἕως τῆς σήμερον. (Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ Προφήτου, λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ· καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ Κεραμέως, καθὰ συνέταξέ μοι Κύριος). Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ Ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ Ἡγεμών, λέγων· Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν Ἀρχιερέων καὶ τῶν Πρεσβυτέρων, οὐδὲν

Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him,

ἀπεκρίνατο. Τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον. Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, Μηδέν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον, Βαραββᾶν. Λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; Λέγουσιν αὐτῷ πάντες, Σταυρωθήτω. Ὁ δὲ ἡγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες, Σταυρωθήτω. Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ

Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more,

μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, Τὸ αἷμα αὐτοῦ ἐφ' ὑμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν· καὶ ἐκδύσαντες αὐτόν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην· καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε, ὁ Βασιλεὺς τῶν Ἰουδαίων. Καὶ ἐμπτύσαντες εἰς αὐτόν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. Ἐξερχόμενοι δέ, εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν Σταυρὸν αὐτοῦ. Καὶ ἐλθόντες εἰς τόπον

saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull,

λεγόμενον Γολγοθᾶ, ὅς ἐστι λεγόμενος Κρανίου τόπος, ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος, οὐκ ἤθελε πιεῖν. Σταυρώσαντες δὲ αὐτόν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Προφήτου· "Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον." Καὶ καθήμενοι, ἐτήρουν αὐτὸν ἐκεῖ. Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην. Οὗτός ἐστιν Ἰησοῦς ὁ Βασιλεὺς τῶν Ἰουδαίων. Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ Υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Εἰ βασιλεὺς Ἰσραὴλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ. Πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτόν, εἰ

they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet: They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there. And set up over his head his accusation written: This is Jesus the King of the Jews. Then were there two thieves crucified with him, one on the right hand, and another on the left.

And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

θέλει αὐτόν. Εἶπε γὰρ, Ὅτι Θεοῦ εἰμι Υἱός. Τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτῷ.

Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης· περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· Ἠλί, Ἠλί, λαμὰ σαβαχθανί; τουτέστι, "Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες;" Τινὲς δὲ τῶν ἐκεῖ ἑστώτων, ἀκούσαντες, ἔλεγον· Ὅτι Ἠλίαν φωνεῖ οὗτος. Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν. Οἱ δὲ λοιποὶ ἔλεγον· Ἄφες, ἴδωμεν, εἰ ἔρχεται Ἠλίας σώσων αὐτόν. Ὁ δὲ Ἰησοῦς, πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα. Καὶ ἰδού, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεῴχθησαν· καὶ πολλὰ σώματα τῶν κεκοιμημένων Ἁγίων ἠγέρθη, καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν Πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ ἑκατόνταρχος, καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ

The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli! Eli! lama sabachthani? that is to say, My God! my God! why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly,

γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος. Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ Σαββάτῳ, ἐπεὶ Παρασκευὴ ἦν, (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνη τοῦ Σαββάτου), ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ. Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ. Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινή ἐστιν ἡ μαρτυρία αὐτοῦ, κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. Ἐγένετο γὰρ ταῦτα, ἵνα ἡ Γραφὴ πληρωθῇ· "Ὀστοῦν οὐ συντριβήσεται αὐτοῦ." Καὶ πάλιν ἑτέρα Γραφὴ λέγει· "Ὄψονται εἰς ὃν ἐξεκέντησαν." Ἦσαν δὲ ἐκεῖ καὶ γυναῖκες πολλαί, ἀπὸ μακρόθεν θεωροῦσαι· αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν

saying, Truly this was the Son of God. (John xix. 31.) The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high-day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced. (Matt. xxvii. 55.) And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him; among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. When the even was come, there came a rich man

Ζεβεδαίου. Ὀψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθείας, τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. Οὗτος προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ Σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ Σῶμα. Καὶ λαβὼν τὸ Σῶμα ὁ Ἰωσήφ, ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ· καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνή, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

(Ἐξέρχεται ὁ Ἱερεύς, λαμβάνει τὸν Ἐσταυρωμένον, καὶ φέρει αὐτὸν ἐντὸς τοῦ Ἁγίου Βήματος.)

Ὁ Ἀναγ. Δόξα τῇ μακροθυμίᾳ σου Κύριε, δόξα σοι.

Ὁ Διάκ. Εἴπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς . . . (ὅρα σελ. 185).

Καταξίωσον, Κύριε . . . (ὅρα σελ. 38).

Ὁ Ἱερεύς. Ὅτι ἀγαθὸς καὶ φιλάνθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ

of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

(The Priest comes out, and takes the Crucifix, and carries it into the Sanctuary.)

Reader. Glory to Thy forbearance, O Lord, glory to Thee.

Deacon. Let us all say with our whole soul . . . (see page 185).

Vouchsafe, O Lord . . . (see page 38).

Priest. For Thou, O God, art righteous and full of compassion, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy

Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ηχος Β΄.

Ἀπόστιχα. Ὅτε ἐκ τοῦ ξύλου σε νεκρὸν ὁ Ἀριμαθείας καθεῖλε, τὴν τῶν ἁπάντων ζωήν, σμύρνῃ καὶ σινδόνι σε, Χριστέ, ἐκήδευσε· καὶ τῷ πόθῳ ἠπείγετο, καρδίᾳ καὶ χείλει, σῶμα τὸ ἀκήρατον, σοῦ περιπτύξασθαι ὅμως συστελλόμενος φόβῳ, χαίρων ἀνεβόα σοι· Δόξα τῇ συγκαταβάσει σου, Φιλάνθρωπε.

Στίχ. Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο.

Ὅτε ἐν τῷ τάφῳ τῷ καινῷ, ὑπὲρ τοῦ παντὸς κατετέθης, ὁ Λυτρωτὴς τοῦ παντός, ᾅδης ὁ παγγέλαστος, ἰδών σε ἔπτηξεν· οἱ μοχλοὶ συνετρίβησαν, ἐθλάσθησαν πύλαι, μνήματα ἠνοίχθησαν, νεκροὶ ἀνίσταντο· τότε ὁ Ἀδὰμ εὐχαρίστως, χαίρων ἀνεβόα σοι· Δόξα, τῇ συγκαταβάσει σου Φιλάνθρωπε.

Στίχ. Καὶ γὰρ ἐστερέωσε τὴν Οἰκουμένην, ἥτις οὐ σαλευθήσεται.

Ὅτε ἐν τῷ τάφῳ σαρκικῶς, θέλων συνεκλείσθης ὁ φύσει, τῇ τῆς Θεότητος, μένων

Ghost, now, and for ever, and from all Ages to all Ages. Amen.

2ND TONE.

Recitative. When Joseph of Arimathea took Thee, the Life of all, down from the Tree dead, he buried Thee with myrrh and fine linen; and he yearned with desire, in his heart and on his lips, that Thy pure Body might be enshrouded; wherefore, hiding his fear, he cried to Thee, rejoicing: Glory to Thy Humiliation, O merciful Master.

Line. The Lord is King, and hath put on glorious apparel.

When Thou, the Redeemer of all, hadst been laid for all in the new tomb, Hades, the respecter of none, saw Thee and crouched in fear. The bars broke, the gates were shattered, the graves were opened, the dead arose. Then Adam, thankfully rejoicing, cried out to Thee: Glory to Thy Humiliation, O merciful Master.

Line. He hath made the Universe so sure that it cannot be moved.

When Thou, O Christ, didst submit in the flesh to be committed to the tomb, though Thou wert

ἀπερίγραπτος, καὶ ἀδιόριστος, τὰ θανάτου ἀπέκλεισας, ταμεῖα καὶ ᾅδου, ἅπαντα ἐκένωσας, Χριστέ, βασίλεια· τότε καὶ τὸ Σάββατον τοῦτο, θείας εὐλογίας καὶ δόξης, καὶ τῆς σῆς λαμπρότητος ἠξίωσας.

Στίχ. Τῷ οἴκῳ σου πρέπει ἁγίασμα, Κύριε, εἰς μακρότητα ἡμερῶν.

Ὅτε αἱ δυνάμεις σε, Χριστέ, πλάνον ὑπ' ἀνόμων ἑώρων, συκοφαντούμενον ἔφριττον τὴν ἄφατον, μακροθυμίαν σου, καὶ τὸν λίθον τοῦ μνήματος, χερσὶ σφραγισθέντα, αἷς σου τὴν ἀκήρατον, πλευρὰν ἐλόγχευσαν· ὅμως τῇ ἡμῶν σωτηρίᾳ, χαίρουσαι ἐβόων σοι· Δόξα, τῇ συγκαταβάσει σου Φιλάνθρωπε.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Ηχος πλ. Α΄.

Σὲ τὸν ἀναβαλλόμενον τὸ φῶς ὥσπερ ἱμάτιον, καθελὼν Ἰωσὴφ ἀπὸ τοῦ ξύλου σὺν Νικοδήμῳ, καὶ θεωρήσας νεκρὸν γυμνὸν ἄταφον, εὐσυμπάθητον θρῆνον ἀναλαβών, ὀδυρόμενος ἔλεγεν· Οἴμοι, γλυκύτατε Ἰησοῦ! ὃν πρὸ μικροῦ ὁ ἥλιος ἐν Σταυρῷ κρεμάμενον θεασάμενος, ζόφον περιεβάλλετο, καὶ ἡ γῆ

by nature of the Godhead and still remainedst Infinite and Limitless, then didst Thou shut up and empty out all the storehouses and palaces of Hades and of Death, then also didst Thou honour this Sabbath with Thine own splendour and divine blessing and glory.

Line. Holiness becometh Thine House, O Lord, for ever.

When the heavenly Powers saw Thee, O Christ, slandered by a deceiver of the lawless men, and also saw the stone of the tomb sealed by the hands which had pierced Thy sacred Side, they shuddered at Thine ineffable forbearance; yet for our salvation they rejoiced and cried to Thee: Glory to Thy Humiliation, O merciful Master.

Glory be . . . Now, and for ever . . .

1ST PLAG. TONE.

Joseph with Nicodemus takes Thee down from the Tree, Who clothest Thyself with light as it were with a garment; and when he saw Thee dead, naked and unentombed, he mourned with compassionate wailing and said: Alas! beloved Jesus, so short a time ago the sun beholding Thee upon the Cross covered himself with gloom, the

τῷ φόβῳ ἐκυμαίνετο, καὶ διερρήγνυτο ναοῦ τὸ καταπέτασμα· ἀλλ' ἰδοὺ νῦν βλέπω σε, δι' ἐμὲ ἑκουσίως ὑπελθόντα θάνατον· πῶς σε κηδεύσω, Θεέ μου; ἢ πῶς σινδόσιν εἰλήσω; ποίαις χερσὶ δὲ προσψαύσω, τὸ σὸν ἀκήρατον σῶμα; ἢ ποῖα ἄσματα μέλψω, τῇ σῇ ἐξόδῳ Οἰκτίρμον; Μεγαλύνω τὰ πάθη σου, ὑμνολογῶ καὶ τὴν ταφήν σου, σὺν τῇ Ἀναστάσει, κραυγάζων· Κύριε δόξα σοι.

(Ψαλλομένου τοῦ ἄνω Δοξαστικοῦ, οἱ Ἱερεῖς εἰσυδεύουσι μεταφέροντες τὸ σῶμα τοῦ Ἰησοῦ εἰς τὸν ἐν τῷ μέσῳ τοῦ Ναοῦ Ἐπιτάφιον.)

Ὁ Ἱερεύς. Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν· φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.

Ὁ Ἀναγ. Ἅγιος ὁ Θεός . . . (ὅρα σελ. 1).

Ηχος Β΄.

Απολυτίκια. Ὁ εὐσχήμων Ἰωσήφ, ἀπὸ τοῦ ξύλου καθελών, τὸ ἄχραντόν σου Σῶμα,

earth trembled for fear, and the vail of the temple was rent in twain; and now, lo! I see Thee, for me, willingly going down to Death. How can I bury Thee, my God, or how can I enwrap Thee in fine linen? How with my hands dare I touch Thy sacred Body? or with what chants can I celebrate Thy going hence, O Lord of Mercies? I magnify Thy sufferings, and I praise Thy tomb and Thy Resurrection, crying: Lord, glory to Thee.

(While the above Hymn of Praise is being sung, the Priests form a procession and carry the picture of Christ, into the sepulchre which is in the middle of the Church.)

Priest. Lord, now lettest Thou Thy servant depart in peace according to Thy Word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; to be a light to lighten the Gentiles, and to be the glory of Thy people, Israel.

Reader. Holy is God . . . (see page 1).

2ND TONE.

Dismissal Hymn. The noble Joseph takes down from the Tree Thy Spotless Body, and when

σινδόνι καθαρᾷ, εἰλήσας καὶ ἀρώμασιν, ἐν μνήματι καινῷ κηδεύσας ἀπέθετο.

Ταῖς Μυροφόροις Γυναιξί, παρὰ τὸ μνῆμα ἐπιστάς, ὁ Ἄγγελος ἐβόα· Τὰ μύρα τοῖς θνητοῖς ὑπάρχει ἁρμόδια, Χριστὸς δὲ διαφθορᾶς ἐδείχθη ἀλλότριος.

Ὁ Ἱερεύς. Σοφία· ὁ ὢν εὐλογητὸς Χριστός ὁ Θεὸς ἡμῶν, πάντοτε, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Δόξα σοι, Χριστὲ ὁ Θεός, ἡ ἐλπὶς ἡμῶν, δόξα σοι.

Ὁ Ἀναγ. Δόξα . . . Νῦν, καὶ ἀεὶ . . . Κύριε ἐλέησον (τρίς).

Πάτερ ἅγιε εὐλόγησον.

Ὁ Ἱερεύς. Ὁ δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν, τὰ φρικτὰ Πάθη, καὶ τὸν ζωοποιὸν Σταυρόν, καὶ τὴν ἑκούσιον ταφὴν σαρκὶ καταδεξάμενος, Χριστὸς ὁ . . . (ὅρα σελ. 45).

he had enwrapped It in fair linen with spices, he laid It for burial in a new sepulchre.

The Angel stood by the tomb and cried to the Myrrh-bearing women: Myrrh is fitting for the dead, but Christ has shewn Himself free from corruption.

Priest. Wisdom; Christ our God is blessed always, now, and for ever, and from all Ages to all Ages.

Glory to Thee, O Christ, our God and our Hope, glory to Thee.

Reader. Glory be . . . Now, and for ever . . . Lord, have mercy (thrice).

Holy father, give the blessing.

Priest. May Christ, our true God, the Lord, Who for us men and for our salvation endured His awful Passion, the life-giving Cross, and in the flesh the voluntary entombment, have mercy upon us . . . (see page 45).

ΤΩ ΑΓΙΩ ΚΑΙ ΜΕΓΑΛΩ ΣΑΒΒΑΤΩ.

Ο ΕΠΙΤΑΦΙΟΣ ΘΡΗΝΟΣ.

(Ὁ Ὄρθρος ψάλλεται τῇ Παρασκευῇ ἑσπέρας.)

Μετὰ τὸ "Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν," ἀναγινώσκεται τὸ Τρισάγιον (σελ. 1), "Σῶσον, Κύριε, τὸν λαόν σου . . ." (σελ. 6), ὁ Ἑξάψαλμος (σελ. 8–19)· εἶτα ὑπὸ τοῦ Διακόνου λέγονται τὰ Εἰρηνικά (σελ. 19), ὑπὸ δὲ τοῦ Ἱερέως ἡ ἐκφώνησις "Ὅτι πρέπει σοι πᾶσα δόξα . . ." (σελ. 21).

Ὁ Χορός. Θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Καὶ τὰ ἑξῆς τροπάρια·

Ηχος Β΄.

Ὁ εὐσχήμων Ἰωσήφ, ἀπὸ τοῦ ξύλου καθελών, τὸ ἄχραντόν σου Σῶμα, σινδόνι

SATURDAY IN HOLY WEEK.

THE LAMENTATION.

(Matins sung on Good Friday evening.)

After "Blessed be our God always, now, and for ever, and from all Ages to all Ages. Amen," the Trisagion (page 1) is read, also "O Lord, save Thy people . . ." (page 6) and Psalms 3, 37, 62, 87, 102, 142 (see pages 8–19); then the Deacon says, "In peace let us . . ." (page 19), and the Priest says the exclamation, "For to Thee belong all glory . . ." (page 21).

Choir. God is the Lord, and hath appeared to us; blessed is he that cometh in the Name of the Lord.

And the following verses—

2ND TONE.

The noble Joseph takes down from the Tree Thy Spotless Body, and when he had enwrapped

καθαρᾷ εἰλήσας καὶ ἀρώμασιν, ἐν μνήματι καινῷ κηδεύσας ἀπέθετο.

Ὁ Ἀναγ. Δόξα Πατρὶ . . .

Ὁ Χορός. Ὅτε κατῆλθες πρὸς τὸν θάνατον, ἡ ζωὴ ἡ ἀθάνατος, τότε τὸν ᾅδην ἐνέκρωσας, τῇ ἀστραπῇ τῆς Θεότητος· ὅτε δὲ καὶ τοὺς τεθνεῶτας ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ Δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστὲ ὁ Θεὸς ἡμῶν, δόξα σοι.

Ὁ Ἀναγ. Καὶ νῦν, καὶ ἀεὶ . . .

Ὁ Χορός. Ταῖς Μυροφόροις Γυναιξί, παρὰ τὸ μνῆμα ἐπιστάς, ὁ Ἄγγελος ἐβόα· Τὰ μύρα τοῖς θνητοῖς ὑπάρχει ἁρμόδια, Χριστὸς δὲ διαφθορᾶς ἐδείχθη ἀλλότριος.

Ηχος Α΄.

Καθίσματα. Σινδόνι καθαρᾷ, καὶ ἀρώμασι θείοις, τὸ Σῶμα τὸ σεπτόν, ἐξαιτήσας Πιλάτῳ, μυρίζει καὶ τίθησιν, Ἰωσὴφ καινῷ μνήματι· ὅθεν ὄρθριαι, αἱ Μυροφόροι γυναῖκες, ἀνεβόησαν· Δεῖξον ἡμῖν ὡς προεῖπας, Χριστὲ τὴν Ἀνάστασιν.

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

It in fair linen with spices, he laid It for burial in a new sepulchre.

Reader. Glory be . . .

Choir. When Thou, the Deathless Life, didst come down to Death, then didst Thou slay Hades through the dazzling brightness of Thy Godhead; and when Thou didst raise up the dead from the Abyss, all the powers of Heaven cried aloud: Christ, our God, Giver of Life, glory to Thee.

Reader. Now, and for ever . . .

Choir. The Angel stood by the tomb and cried to the Myrrh-bearing women: Myrrh is fitting for the dead, but Christ has shewn Himself free from corruption.

1ST TONE.

Sessional Verses. Joseph begged from Pilate Thy sacred Body, which he anointed with hallowed spices and laid in a new tomb with fair linen. Thither the Myrrh-bearing women arrived at dawn, and they exclaimed: Reveal to us, O Christ, Thy Resurrection, as Thou didst foretell.

Glory . . . Now, and for ever . . .

Ἐξέστησαν χοροὶ τῶν Ἀγγέλων, ὁρῶντες, τὸν ἐν τοῖς τοῦ Πατρός, καθεζόμενον κόλποις, πῶς τάφῳ κατατίθεται, ὡς νεκρὸς ὁ ἀθάνατος· ὃν τὰ τάγματα, τὰ τῶν Ἀγγέλων κυκλοῦσι, καὶ δοξάζουσι, σὺν τοῖς νεκροῖς ἐν τῷ ᾅδῃ, ὡς Κτίστην καὶ Κύριον.

Εἶτα ἐκ τοῦ Κανόνος "Κύματι θαλάσσης" ἀναγινώσκονται ἐν τῇ ἐν Λονδίνῳ Ἐκκλησίᾳ οἱ ἑπόμενοι Εἱρμοί—

Ωδη Α΄. Ηχος πλ. Β΄.

Εἱρμός. "Κύματι θαλάσσης, τὸν κρύ-
" ψαντα πάλαι, διώκτην Τύραννον, ὑπὸ γῆς
" ἔκρυψαν, τῶν σεσωσμένων οἱ Παῖδες· ἀλλ'
" ἡμεῖς ὡς αἱ νεάνιδες, τῷ Κυρίῳ ᾄσωμεν,
" ἐνδόξως γὰρ δεδόξασται."

Ωδη Γ΄.

Εἱρμός. "Σὲ τὸν ἐπὶ ὑδάτων, κρεμάσαντα
" πᾶσαν τὴν γῆν ἀσχέτως, ἡ κτίσις κατι-
" δοῦσα, ἐν τῷ Κρανίῳ κρεμάμενον, θάμβει
" πολλῷ συνείχετο· Οὐκ ἔστιν ἅγιος, πλήν
" σου, Κύριε, κραυγάζουσα."

Ηχος Α΄.

Κάθισμα. Τὸν τάφον σου Σωτήρ, στρατιῶται τηροῦντες, νεκροὶ τῇ ἀστραπῇ, τοῦ

The choirs of Angels were amazed when they saw Thee, Who art immortal and dost dwell in the bosom of the Father, as dead and laid in the tomb, and with the dead in Hades, Whom as Creator and Lord the legions of Angels encircle and glorify.

Then from the Canon "The Children of those" the following Hymns are sung in the Church in London—

1ST ODE. 2ND PLAG. TONE.

Hymn. "The children of those who had been "saved hid in the earth Him Who in days of old "had hid the threatening tyrant in the waves of "the sea; but let us, like the maidens, sing unto "the Lord, for gloriously hath He been glorified."

3RD ODE.

Hymn. "Creation was moved with intense "astonishment, when it beheld Thee hung in "Golgotha, Thou Who didst hang all the earth "free in the midst of the waters; wherefore it "cried: None is holy except Thee, O Lord."

1ST TONE.

Sessional Verse. The soldiers who were guarding Thy Tomb, O Saviour, became as dead men

ὀφθέντος Ἀγγέλου, ἐγένοντο κηρύττοντος, Γυναιξὶ τὴν ἀνάστασιν. Σὲ δοξάζομεν, τὸν τῆς φθορᾶς καθαιρέτην· σοὶ προσπίπτομεν, τῷ ἀναστάντι ἐκ τάφου, καὶ μόνῳ Θεῷ ἡμῶν.

Ωδη Δ'.

Εἱρμός. "Τὴν ἐν σταυρῷ σου θείαν
" κένωσιν, προορῶν Ἀββακούμ, ἐξεστηκὼς
" ἐβόα· Σὺ δυναστῶν διέκοψας, κράτος
" Ἀγαθέ, ὁμιλῶν τοῖς ἐν ᾅδῃ, ὡς παντοδύ-
" ναμος."

Ωδη Ε'.

Εἱρμός. "Θεοφανείας σου Χριστέ, τῆς
" πρὸς ἡμᾶς συμπαθῶς γενομένης, Ἡσαΐας
" φῶς ἰδὼν ἀνέσπερον, ἐκ νυκτὸς ὀρθρίσας
" ἐκραύγαζεν· Ἀναστήσονται οἱ νεκροὶ καὶ
" ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ
" πάντες οἱ ἐν τῇ γῇ ἀγαλλιάσονται."

Ωδη ΣΤ'.

Εἱρμός. "Συνεσχέθη, ἀλλ' οὐ κατεσχέθη,
" στέρνοις κητώοις Ἰωνᾶς· σοῦ γὰρ τὸν τύπον
" φέρων, τοῦ παθόντος καὶ ταφῇ δοθέντος, ὡς
" ἐκ θαλάμου, τοῦ θηρὸς ἀνέθορε, προσεφώνει

before the dazzling brightness of the visible Angel, who proclaimed to the women Thy Resurrection. We glorify Thee Who didst take away corruption; we bow down to Thee Who didst rise from the Tomb and Who alone art our God.

4TH ODE.

Hymn. "Habakkuk, foreseeing Thy divine "abnegation on the Cross, cried out in ecstasy: "Thou, O righteous Lord, hast cut short the "might of the powers that be, and as Almighty "hast preached to those in Hades."

5TH ODE.

Hymn. "Isaiah saw, O Christ, the unwaning "light of the manifestation of Thee, which was "graciously vouchsafed unto us. At midnight he "rose up and cried aloud: The dead indeed shall "arise, and those in the tombs shall awake, and all "those on earth shall rejoice."

6TH ODE.

Hymn. "Jonah was swallowed up in the belly "of the whale, but he was not retained; for he "was the type of Thy suffering and of Thy being "given back by the grave; he sprang forth from

" δὲ τῇ κουστωδίᾳ· Οἱ φυλασσόμενοι μάταια
" καὶ ψευδῆ, ἔλεον αὐτοῖς ἐγκατελίπετε."

Ηχος Β'.

Κοντάκιον. Τὴν ἄβυσσον ὁ κλείσας, νεκρὸς ὁρᾶται· καὶ σμύρνῃ καὶ σινδόνι ἐνειλημμένος, ἐν μνημείῳ κατατίθεται, ὡς θνητὸς ὁ ἀθάνατος· Γυναῖκες δὲ αὐτὸν ἦλθον μυρίσαι, κλαίουσαι πικρῶς καὶ ἐκβοῶσαι· Τοῦτο Σάββατόν ἐστι τὸ ὑπερευλογημένον, ἐν ᾧ Χριστὸς ἀφυπνώσας, ἀναστήσεται τριήμερος.

Ὁ Οἶκος. Ὁ συνέχων τὰ πάντα ἐπὶ Σταυροῦ ἀνυψώθη, καὶ θρηνεῖ πᾶσα ἡ κτίσις, τοῦτον βλέπουσα κρεμάμενον γυμνὸν ἐπὶ τοῦ Ξύλου· ὁ ἥλιος τὰς ἀκτῖνας ἀπέκρυψε, καὶ τὸ φέγγος οἱ ἀστέρες ἀπεβάλοντο· ἡ γῆ δὲ σὺν πολλῷ τῷ φόβῳ συνεκλονεῖτο, ἡ θάλασσα ἔφυγε, καὶ αἱ πέτραι διερρήγνυντο, μνημεῖα δὲ πολλὰ ἠνεῴχθησαν, καὶ σώματα ἠγέρθησαν ἁγίων ἀνδρῶν. Ἅδης κάτω στενάζει, καὶ Ἰουδαῖοι σκέπτονται συκοφαντῆσαι Χριστοῦ τὴν Ἀνάστασιν· τὰ δὲ Γύναια κράζουσι·

" the monster as from a chamber, and called to " those who were watching: O ye who have a " care for that which is false and vain, ye have " neglected your chance of mercy."

2ND TONE.

Collect. He Who closed up the Abyss is seen as dead and enwrapped in linen and spices; He, the Immortal, as mortal is laid in the tomb; women came to anoint Him, and they wept bitterly and exclaimed: This is the ever-blessed Sabbath on which Christ, Who fell asleep, shall arise on the third day.

Stanza. He Who holds all things is raised up upon the Cross, and all creation laments to see Him hang naked on the Tree. The sun hid his rays, and the stars cast away their radiance, the earth was confounded with great fear, the sea fled, and the rocks were rent, many tombs were opened and the bodies of holy men rose up. Hades from below groans, and the Jews seek to spread a false report of the resurrection of Christ; but the women exclaim: This is the ever-blessed Sabbath on which

Τοῦτο Σάββατόν ἐστι τὸ ὑπερευλογημένον, ἐν ᾧ Χριστὸς ἀφυπνώσας ἀναστήσεται τριήμερος.

Τῷ ἁγίῳ καὶ Μεγάλῳ Σαββάτῳ τὴν Θεόσωμον ταφὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν, καὶ τὴν εἰς ᾅδου κάθοδον ἑορτάζομεν, δι' ὧν τῆς φθορᾶς τὸ ἡμέτερον γένος ἀνακληθὲν πρὸς αἰωνίαν ζωὴν μεταβέβηκε.

Στίχοι. Μάτην φυλάττεις τὸν τάφον κουστῳδία·
Οὐ γὰρ καθέξει τύμβος αὐτοζωΐαν.

Τῇ ἀνεκφράστῳ σου συγκαταβάσει, Χριστὲ ὁ Θεὸς ἡμῶν, ἐλέησον ἡμᾶς. Ἀμήν.

Ωδη Ζ'.

Εἱρμός. "Ἄφραστον θαῦμα! ὁ ἐν καμίνῳ
" ῥυσάμενος, τοὺς ὁσίους Παῖδας ἐκ φλογός,
" ἐν τάφῳ νεκρός, ἄπνους κατατίθεται, εἰς
" σωτηρίαν ἡμῶν τῶν μελῳδούντων· Λυτρωτά,
" ὁ Θεὸς εὐλογητὸς εἶ."

Ωδη Η'.

Εἱρμός. "Ἔκστηθι φρίττων οὐρανέ, καὶ
" σαλευθήτωσαν τὰ θεμέλια τῆς γῆς· ἰδοὺ

Christ, Who fell asleep, shall arise on the third day.

On Saturday in Holy Week is celebrated the entombment of the divine Body of our Lord Jesus Christ, our God and Saviour; and also His descent into Hades, by which our race was recalled from corruption, and permitted to pass over to Everlasting Life.

Lines. In vain thou watchest the grave, O Guardian:
For a tomb cannot hold Life itself.

By Thine ineffable humiliation, O Christ our God, have mercy upon us. Amen.

7TH ODE.

Hymn. "O wondrous miracle! He Who de-
"livered the holy children from the flames of the
"furnace is laid in the grave dead and bereft
"of breath, for the salvation of us who sing:
"Thou, O God our Redeemer, art blessed."

8TH ODE.

Hymn. "O shuddering heaven, be amazed,
"and foundations of the earth, tremble; for

" γὰρ ἐν νεκροῖς λογίζεται, ὁ ἐν ὑψίστοις
" οἰκῶν, καὶ τάφῳ σμικρῷ ξενοδοχεῖται· ὃν
" Παῖδες εὐλογεῖτε, Ἱερεῖς ἀνυμνεῖτε, λαὸς
" ὑπερυψοῦτε, εἰς πάντας τοὺς αἰῶνας."

Αἰνοῦμεν, εὐλογοῦμεν καὶ προσκυνοῦμεν τὸν Κύριον.

Ωδη Θ'.

Εἱρμός. "Μὴ ἐποδύρου μου, Μῆτερ,
" καθορῶσα ἐν τάφῳ, ὃν ἐν γαστρὶ ἄνευ σπο-
" ρᾶς, συνέλαβες Υἱόν. Ἀναστήσομαι γὰρ
" καὶ δοξασθήσομαι, καὶ ὑψώσω ἐν δόξῃ,
" ἀπαύστως ὡς Θεός, τοὺς ἐν πίστει καὶ πόθῳ
" σὲ μεγαλύνοντας."

ΕΓΚΩΜΙΑ.

ΣΤΑΣΙΣ ΠΡΩΤΗ.

Ἡ στάσις αὕτη περιέχει 75 τροπάρια, ἐξ ὧν ψάλλονται ἐν τῇ ἐν Λονδίνῳ Ἐκκλησίᾳ τὰ ἑπόμενα·

Ηχος πλ. Α'.

Ὁ Ἱερεύς. Ἡ ζωὴ ἐν τάφῳ, κατετέθης Χριστέ, καὶ Ἀγγέλων στρατιαὶ ἐξεπλήττοντο, συγκατάβασιν δοξάζουσαι τὴν σήν.

Ὁ Χορὸς ἐπαναλαμβάνει τὸ ἄνω.

" behold, He Who dwelt on High is numbered " among the dead and sojourneth in a narrow " grave : bless Him, ye children ; praise Him, ye " priests ; and ye people exalt Him unto all Ages."

We praise, we bless, and we worship the Lord.

9TH ODE.

Hymn. "Lament not for Me, O Mother, " when thou seest in the grave thy Son, Whom " thou didst virginally conceive. For as God I " shall rise, and shall be glorified, and shall un- " ceasingly lift up in glory those who with faith " and love magnify thee."

HYMN OF PRAISE.

FIRST PART.

This part consists of seventy-five verses, but in London the following eight only are sung—

1ST PLAG. TONE.

Priest. Thou, O Christ the Life, wast laid in the tomb, and armies of Angels were amazed, and they glorified Thy Humiliation.

The Choir repeats the above.

Ὁ Χορός. Ἡ ζωὴ πῶς θνήσκεις; πῶς καὶ τάφῳ οἰκεῖς; τοῦ θανάτου τὸ βασίλειον λύεις δέ, καὶ τοῦ ᾅδου τοὺς νεκροὺς ἐξανιστᾷς.

Μεγαλύνομέν σε, Ἰησοῦ Βασιλεῦ, καὶ τιμῶμεν τὴν ταφὴν καὶ τὰ πάθη σου· δι' ὧν ἔσωσας ἡμᾶς ἐκ τῆς φθορᾶς.

Ἰησοῦ γλυκύ μοι, καὶ σωτήριον φῶς, τάφῳ πῶς ἐν σκοτεινῷ κατακέκρυψαι; ὢ ἀφάτου καὶ ἀῤῥήτου ἀνοχῆς!

Σοῦ τεθέντος τάφῳ, πλαστουργέντα Χριστέ, τὰ τοῦ ᾅδου ἐσαλεύθη θεμέλια, καὶ μνημεῖα ἠνεῴχθη τῶν βροτῶν.

Δόξα Πατρὶ . . .

Ἀνυμνοῦμεν, Ἀόγε, σὲ τὸν πάντων Θεόν, σὺν Πατρὶ καὶ τῷ Ἁγίῳ σου Πνεύματι, καὶ δοξάζομεν τὴν θείαν σου Ταφήν.

Καὶ νῦν, καὶ ἀεὶ . . .

Μακαρίζομέν σε, Θεοτόκε Ἁγνή, καὶ τιμῶμεν τὴν ταφὴν τὴν τριήμερον, τοῦ Υἱοῦ σου καὶ Θεοῦ ἡμῶν πιστῶς.

Καὶ πάλιν τὸ πρῶτον τροπάριον·

Ἡ ζωὴ ἐν τάφῳ, κατετέθης, Χριστέ, καὶ

Choir. O Life, how canst Thou die? how canst Thou dwell in the tomb? Thou dost break down the kingdom of Death, and hast raised up those who were dead in Hades.

We magnify Thee, O Jesus our King, and we honour Thy Tomb and Passion, through which Thou hast saved us from corruption.

Beloved Jesus, and Light of Salvation, how hast Thou been hidden in the darkness of the tomb? O unutterable and ineffable forbearance!

When Thou, O Christ, the Fashioner, wert laid in the tomb, the foundations of Hades were shaken and the graves of mortals were opened.

Glory be to the Father . . .

We praise Thee, O Word, the God of all, with the Father and Thy Holy Spirit, and we glorify Thy hallowed Tomb.

Now, and for ever . . .

We bless thee, O pure Theotokos, and we honour with faith the three days' entombment of thy Son and our God.

And again the first verse—

Thou, O Christ the Life, wast laid in the tomb,

Ἀγγέλων στρατιαὶ ἐξεπλήττοντο, συγκατάβασιν δοξάζουσαι τὴν σήν.

Ὁ Διάκ. Ἔτι καὶ ἔτι . . . (ὅρα σελ. 34).

Ὁ Ἱερεύς. Ὅτι ηὐλόγηταί σου τὸ ὄνομα καὶ δεδόξασταί σου ἡ βασιλεία, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

ΣΤΑΣΙΣ ΔΕΥΤΕΡΑ.

Ἡ στάσις αὕτη περιέχει 62 τροπάρια, ἐξ ὧν ψάλλονται τὰ ἑπόμενα·

Ηχος πλ. Α΄.

Ὁ Ἱερεύς. Ἄξιόν ἐστι, μεγαλύνειν σε τὸν Ζωοδότην, τὸν ἐν τῷ σταυρῷ τὰς χεῖρας ἐκτείναντα, καὶ συντρίψαντα τὸ κράτος τοῦ ἐχθροῦ.

Ὁ Χορὸς ἐπαναλαμβάνει τὸ ἄνω.

Ὁ Χορός. Ἄξιόν ἐστι, μεγαλύνειν σε τὸν πάντων Κτίστην· τοῖς σοῖς γὰρ παθήμασιν ἔχομεν, τὴν ἀπάθειαν ῥυσθέντες τῆς φθορᾶς.

Ὄμμα τὸ γλυκύ, καὶ τὰ χείλη σου πῶς μύσω, Λόγε; Πῶς νεκροπρεπῶς δὲ κηδεύσω σε; φρίττων ἀνεβόα ὁ Ἰωσήφ.

and armies of Angels were amazed, and they glorified Thy Humiliation.

Deacon. Again and again . . . (see page 34).

Priest. For Thy Name is blessed and Thy Kingdom is glorified, of the Father, and of the Son, and of the Holy Ghost, now, and for ever, and from all Ages to all Ages. Amen.

SECOND PART.

This part consists of sixty-two verses, but the following nine only are sung—

1ST PLAG. TONE.

Priest. It is meet to magnify Thee, the Giver of Life, Thou Who didst extend Thine hands upon the Cross, and shatter the power of the enemy.

The Choir repeats the above.

Choir. It is meet to magnify Thee, the Creator of all; for by Thy sufferings we are freed from suffering and delivered from corruption.

Joseph cried out trembling: How shall I close Thy dear eyes and lips, O Word? and how can I fittingly prepare Thee for burial?

Ὕπνωσας μικρόν, καὶ ἐζώωσας τοὺς τεθνεῶτας, καὶ ἐξαναστὰς ἐξανέστησας, τοὺς ὑπνοῦντας ἐξ αἰῶνος Ἀγαθέ.

Ὥσπερ πελεκάν, τετρωμένος τὴν πλευράν σου, Λόγε, σοὺς θανόντας παῖδας ἐζώωσας, ἐπιστάξας ζωτικοὺς αὐτοῖς κρουνούς.

Ἅδης ὁ δεινός, συνετρόμαξεν ὅτε σὲ εἶδε, Ἥλιε τῆς δόξης ἀθάνατε, καὶ ἐδίδου τοὺς δεσμίους ἐν σπουδῇ.

Δόξα Πατρὶ . . .

Ἄναρχε Θεέ, συναΐδιε Λόγε καὶ Πνεῦμα, σκῆπτρα τῶν Ἀνάκτων κραταίωσον, κατὰ πολεμίων ὡς ἀγαθός.

Καὶ νῦν, καὶ ἀεὶ . . .

Τέξασα ζωήν, Παναμώμητε Ἁγνὴ Παρθένε, παῦσον Ἐκκλησίας τὰ σκάνδαλα, καὶ βράβευσον εἰρήνην ὡς ἀγαθή.

Καὶ πάλιν τὸ πρῶτον τροπάριον·

Ἄξιόν ἐστιν, μεγαλύνειν σε τὸν Ζωοδότην, τὸν ἐν τῷ Σταυρῷ τὰς χεῖρας ἐκτείναντα, καὶ συντρίψαντα τὸ κράτος τοῦ ἐχθροῦ.

Ὁ Διάκ. Ἔτι καὶ ἔτι . . . (ὅρα σελ. 34).

Ὁ Ἱερεύς. Ὅτι Ἅγιος εἶ ὁ Θεὸς ἡμῶν, ὁ

O righteous Lord, by falling asleep for a little while Thou hast made the dead to live; and rising, Thou hast raised those, who from eternity had fallen asleep.

Like a pelican, wounding her breast, Thou, O Word, hast made Thy mortal children to live; Thou dost shed upon them life-giving streams.

The terrible Hades trembled when it saw Thee, O Immortal Sun of glory, and in haste gave up its captives.

Glory be to the Father . . .

God without beginning, co-eternal Word and Spirit, as a righteous Lord, strengthen the sceptres of the kings against their enemies.

Now, and for ever . . .

O glorious and most pure Virgin, Who didst bring forth the Life, of thy goodness cause discord to cease in the Church, and do thou grant peace.

And again the first verse—

It is meet to magnify Thee, the Giver of Life, Thou Who didst extend Thine hands upon the Cross, and shatter the power of the enemy.

Deacon. Again and again . . . (see page 34).

Priest. For Thou, our God, art holy, Thou

ἐπὶ θρόνου δόξης τῶν Χερουβὶμ ἐπαναπαυόμενος, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

ΣΤΑΣΙΣ ΤΡΙΤΗ.

Ἡ στάσις αὕτη περιέχει 48 τροπάρια, ἐξ ὧν ψάλλονται τὰ ἑπόμενα·

Ηχος Γ'.

Ὁ Ἱερεύς. Αἱ γενεαὶ πᾶσαι, ὕμνον τῇ Ταφῇ σου, προσφέρουσι, Χριστέ μου.

Ὁ Χορὸς ἐπαναλαμβάνει τὸ ἄνω.

Ὁ Χορός. Καθελὼν τοῦ ξύλου, ὁ Ἀριμαθαίας, ἐν τάφῳ σε κηδεύει.

Μυροφόροι ἦλθον, μύρα σοι, Χριστέ μου, κομίζουσαι προφρόνως.

(Ψαλλομένου τοῦ ἄνω τροπαρίου, ὁ Ἱερεὺς ῥίπτει ῥοδόφυλλα ἐπὶ τοῦ σώματος τοῦ Ἰησοῦ ἐν τῷ Κουβουκλίῳ.)

Δεῦρο πᾶσα κτίσις, ὕμνους ἐξοδίους προσοίσωμεν τῷ Κτίστῃ.

Who restest upon the throne of glory of the Cherubim; and to Thee we ascribe glory, with Thine eternal Father and Thine all-holy, and righteous, and life-giving Spirit, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

THIRD PART.

This part consists of forty-eight verses, but the following only are sung—

3RD TONE.

Priest. All generations offer adoration to Thy Tomb, O Christ.

The Choir repeats the above.

Choir. Joseph of Arimathea takes Thee down from the Tree, and lays Thee in a grave.

The Myrrh-bearers, with forethought, prepared myrrh, and came to Thee, O Christ.

(While the above verse is being sung, the Priest scatters rose-leaves upon the image of Christ in the baldachino.)

Hither let us come with all creation, and bring triumphal hymns to our Creator.

Ἰωσὴφ τρισμάκαρ, κήδευσον τὸ Σῶμα, Χριστοῦ τοῦ Ζωοδότου.

Ζωοδότα Σῶτερ, δόξα σου τῷ κράτει, τὸν ᾅδην καθελόντι.

Ὕπτιον ὁρῶσα, ἡ Πάναγνός σε Λόγε, μητροπρεπῶς ἐθρήνει.

Γύναια σὺν μύροις, ἤκουσι μυρίσαι, Χριστὸν τὸ θεῖον μύρον.

Θάνατον θανάτῳ σὺ θανατοῖς, Θεέ μου, θείᾳ σου δυναστείᾳ.

Ὦ φῶς τῶν ὀφθαλμῶν μου, γλυκύτατόν μου τέκνον, πῶς τάφῳ νῦν καλύπτῃ;

Αἱ Μυροφόροι, Σῶτερ, τῷ τάφῳ προσελθοῦσαι, προσέφερόν σοι μύρα.

Σπεῦσον ἐξαναστῆναι, τὴν λύπην λύων, Λόγε, τῆς σὲ ἀγνῶς τεκούσης.

Φέρων πάλαι φεύγει, Σῶτερ Ἰωσήφ σε, καὶ νῦν σε ἄλλος θάπτει.

Φρίττουσιν οἱ νόες, τὴν ξένην καὶ φρικτήν σου, ταφὴν τοῦ πάντων Κτίστου.

Ἐῤῥάναν τὸν τάφον, αἱ Μυροφόροι μύρα, λίαν πρωὶ ἐλθοῦσαι. (τρίς.)

(Ψαλλομένου τοῦ ἄνω τροπαρίου ὁ Ἱερεύς

Do thou, thrice-blessed Joseph, take charge of the Body of Christ, the Life-giver.

O Life-giving Saviour, glory to Thy might, which destroyed Hades.

The All-holy, when she saw Thee laid low, O Word, wept with a mother's love.

The women with ointments came to anoint Christ the Anointed.

By Thy death Thou, O my God, hast with Thy divine power put Death to death.

O Light of my eyes, my beloved Child, how art Thou now hidden in the grave?

The Myrrh-bearing women came to Thy tomb, O Saviour, and to Thee they offered myrrh.

Hasten, O Word, to arise, and to take away the sorrow of her who bore Thee in purity.

Joseph fled with Thee of old, O Saviour, and now another Joseph buries Thee.

Our hearts shudder at the strange and awful tomb of Thee, the Creator of all.

The Myrrh-bearing women came very early in the morning, and sprinkled myrrh upon the tomb. (Thrice.)

(While the above verse is being sung, the Priest

περιῤῥαντίζει διὰ ῥοδοστάγματος τὸ ἱερὸν Κουβούκλιον καὶ ἅπαν τὸ Ἐκκλησίασμα.)

Δόξα Πατρὶ . . .

Ὦ Τριὰς Θεέ μου, Πατὴρ Υἱὸς καὶ Πνεῦμα, ἐλέησον τὸν Κόσμον.

Καὶ νῦν, καὶ ἀεὶ . . .

Ἰδεῖν τὴν τοῦ Υἱοῦ σου Ἀνάστασιν, Παρθένε, ἀξίωσον σοὺς δούλους.

Καὶ πάλιν τὸ πρῶτον τροπάριον·

Αἱ γενεαὶ πᾶσαι, ὕμνον τῇ ταφῇ σου, προσφέρουσι, Χριστέ μου.

Ὁ Ἀναγ. Εὐλογητὸς εἶ, Κύριε, δίδαξόν με τὰ δικαιώματά σου.

Ηχος πα. Α΄.

Τῶν ἀγγέλων ὁ δῆμος κατεπλάγη ὁρῶν σε, ἐν νεκροῖς λογισθέντα, τοῦ θανάτου δὲ Σωτὴρ τὴν ἰσχὺν καθελόντα, καὶ σὺν ἑαυτῷ τὸν Ἀδὰμ ἐγείραντα, καὶ ἐξ ᾅδου πάντας ἐλευθερώσαντα.

Εὐλογητὸς εἶ . . .

Τί τὰ μύρα συμπαθῶς τοῖς δάκρυσιν, ὦ μαθήτριαι κιρνᾶτε; ὁ ἀστράπτων ἐν τῷ τάφῳ Ἄγγελος, προσεφθέγγετο ταῖς Μυροφόροις.

sprinkles the baldachino and the whole assembly with rose-water.)

Glory be to the Father . . .

O Triune God, Father, Son, and Spirit, have mercy upon the world.

Now, and for ever . . .

Make us, thy servants, O Virgin, worthy to behold the Resurrection of thy Son.

And again the first verse—

All generations offer adoration to Thy tomb, O Christ.

Reader. Blessed art Thou, O Lord: O teach me thy statutes.

1ST PLAG. TONE.

The assembly of the Angels was amazed to behold Thee, O Saviour, numbered among the dead, Thee the Destroyer of the power of Death, Who raised up Adam with Thyself, and delivered all from Hades.

Blessed art Thou . . .

Why do ye, O women, pitifully mingle myrrh with your tears? cried the dazzling Angel in the tomb to the Myrrh-bearers. Behold ye the grave

Ἴδετε ὑμεῖς τὸν τάφον καὶ ἤσθητε· ὁ Σωτὴρ γὰρ ἐξανέστη τοῦ μνήματος.

Εὐλογητὸς εἶ . . .

Λίαν πρωΐ, Μυροφόροι ἔδραμον, πρὸς τὸ μνῆμά σου θρηνολογοῦσαι· ἀλλ' ἐπέστη πρὸς αὐτὰς ὁ Ἄγγελος, καὶ εἶπε· Θρήνου ὁ καιρὸς πέπαυται, μὴ κλαίετε· τὴν Ἀνάστασιν δέ, Ἀποστόλοις εἴπατε.

Εὐλογητὸς εἶ . . .

Μυροφόροι γυναῖκες μετὰ μύρων ἐλθοῦσαι, πρὸς τὸ μνῆμά σου Σῶτερ, ἐνηχοῦντο Ἀγγέλου τρανῶς πρὸς αὐτὰς φθεγγομένου. Τί μετὰ νεκρῶν τὸν ζῶντα λογίζεσθε; ὡς Θεὸς γὰρ ἐξανέστη τοῦ μνήματος.

Δόξα Πατρὶ . . .

Προσκυνοῦμεν Πατέρα, καὶ τὸν τούτου Υἱόν τε, καὶ τὸ Ἅγιον Πνεῦμα· τὴν ἁγίαν Τριάδα ἐν μιᾷ τῇ οὐσίᾳ, σὺν τοῖς Σεραφὶμ κράζοντες τό· Ἅγιος, Ἅγιος, Ἅγιος εἶ Κύριε.

Καὶ νῦν, καὶ ἀεὶ . . .

Ζωοδότην τεκοῦσα, ἐλυτρώσω, Παρθένε, τὸν Ἀδὰμ ἁμαρτίας, χαρμονὴν δὲ τῇ Εὔᾳ ἀντὶ λύπης παρέσχες· ῥεύσαντα ζωῆς ἴθυνε

and rejoice, for the Saviour has arisen from the tomb.

Blessed art Thou . . .

Very early in the morning, the Myrrh-bearing women hastened with lamentations to Thy sepulchre; but the Angel drew near to them and said: The season for lamentation has come to an end. Weep not; but announce the Resurrection to the Apostles.

Blessed art Thou . . .

The Myrrh-bearing women came with myrrh to Thy tomb, O Saviour, and they heard from afar the voice of the Angel, clearly crying aloud to them: Why number ye the Living among the dead? as God He has arisen from the tomb.

Glory be to the Father . . .

We worship the Father and His Son and the Holy Ghost, the Holy Trinity in one substance; and with the Seraphim we cry: Holy, Holy, Holy art Thou, O Lord.

Now, and for ever . . .

Thou, O Virgin, who didst give birth to the Life-Giver, hast redeemed Adam from his sins, and in place of her grief hast granted joy to Eve. He

πρὸς ταύτην δὲ ὁ ἐκ σοῦ σαρκωθεὶς Θεὸς καὶ ἄνθρωπος.

Ἀλληλούϊα, Ἀλληλούϊα, Ἀλληλούϊα. Δόξα σοι ὁ Θεός. (τρίς.)

Ὁ Διάκ. Ἔτι καὶ ἔτι . . . (ὅρα σελ. 34).

Ἐξαποστειλάριοι. Ἅγιος Κύριος, ὁ Θεὸς ἡμῶν. (τρίς.)

Οἱ Αἶνοι. Πᾶσα πνοὴ . . . (ὅρα σελ. 35).

Εἰς τοὺς Αἴνους ἱστῶμεν στίχ. δ'. καὶ ψάλλομεν τὰ ἑξῆς στιχηρὰ ἰδιόμελα·

Ηχος Β'.

Αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις . . .

Σήμερον συνέχει τάφος, τὸν συνέχοντα παλάμῃ τὴν κτίσιν· καλύπτει λίθος, τὸν καλύψαντα ἀρετῇ τοὺς οὐρανούς· ὑπνοῖ ἡ ζωή, καὶ ᾅδης τρέμει, καὶ Ἀδὰμ τῶν δεσμῶν ἀπολύεται. Δόξα τῇ σῇ Οἰκονομίᾳ, δι' ἧς τελέσας πάντα σαββατισμὸν αἰώνιον, ἐδωρήσω ἡμῖν τὴν παναγίαν ἐκ νεκρῶν σου ἀνάστασιν.

Αἰνεῖτε αὐτὸν ἐν ἤχῳ . . .

Τί τὸ ὁρώμενον θέαμα; τίς ἡ παροῦσα κατάπαυσις; ὁ Βασιλεὺς τῶν αἰώνων, τὴν διὰ

Who, being God and man, was incarnate from thee, has led to this fountain of life.

Alleluia, Alleluia, Alleluia. Glory be to Thee, O God. (Thrice.)

Deacon. Again and again . . . (see page 34).

Canticle. Holy is the Lord, our God. (Thrice.)

The Praises. Let everything . . . (see page 35).

With the Praises the following four chants are sung—

2ND TONE.

Praise Him for His mighty acts . . .

To-day the grave holds Him Who holds creation in the hollow of His hand. A stone covers Him Who covers the Heavens with virtue. Life sleeps, and Hades trembles, and Adam is set free from his bonds. Glory to Thy dispensation, through which, when all things were accomplished, Thou hast presented to us an eternal rest, even Thy most holy resurrection from the dead.

Praise Him in the sound . . .

What is the sight which is now beheld? what is the present rest? The King of the Ages com-

πάθους τελέσας οἰκονομίαν, ἐν τάφῳ σαββατίζει, καινὸν ἡμῖν παρέχων σαββατισμόν. Αὐτῷ βοήσωμεν· Ἀνάστα ὁ Θεός, κρίνων τὴν γῆν, ὅτι σὺ βασιλεύεις εἰς τοὺς αἰῶνας, ὁ ἀμέτρητον ἔχων τὸ μέγα ἔλεος.

Αἰνεῖτε αὐτὸν ἐν τυμπάνῳ . . .

Δεῦτε ἴδωμεν τὴν ζωὴν ἡμῶν ἐν τάφῳ κειμένην, ἵνα τοὺς ἐν τάφοις κειμένους ζωοποιήσῃ. Δεῦτε σήμερον, τὸν ἐξ Ἰούδα ὑπνοῦντα θεώμενοι, προφητικῶς αὐτῷ ἐκβοήσωμεν· Ἀναπεσὼν κεκοίμησαι ὡς λέων· τίς ἐγερεῖ σε Βασιλεῦ; ἀλλ' ἀνάστηθι αὐτεξουσίως, ὁ δοὺς ἑαυτὸν ὑπὲρ ἡμῶν ἑκουσίως. Κύριε δόξα σοι.

Αἰνεῖτε αὐτὸν ἐν κυμβάλοις . . .

Ηχος πλ. Β'.

Ἠτήσατο Ἰωσὴφ τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἀπέθετο ἐν τῷ καινῷ αὐτοῦ μνημείῳ· ἔδει γὰρ αὐτὸν ἐκ τάφου ὡς ἐκ παστάδος προελθεῖν· ὁ συντρίψας κράτος θανάτου, καὶ ἀνοίξας πύλας Παραδείσου ἀνθρώποις, δόξα σοι.

Δόξα Πατρὶ . . .

Τὴν σήμερον μυστικῶς, ὁ μέγας Μωϋσῆς

pletes His dispensation with His Passion. He rests in the tomb, and grants to us a new rest. To Him we will cry: Arise, O God, and judge the earth, for Thou reignest to all Ages, O Thou Who art boundless, in Thy great mercy.

Praise Him in the timbrels . . .

Come, let us behold our Life, lying in the grave in order that He may give life to those who lie in their graves. Come, and to-day let us see Him of Judea, Who sleeps, and to Him we will prophetically cry: Who shall raise Thee up, O King, Thou Who didst as a lion fall asleep? But of Thine own power do Thou rise up, Thou Who didst willingly give Thyself for us. O Lord, glory to Thee.

Praise Him upon the well-tuned cymbals . . .

2ND PLAG. TONE.

Joseph begged the Body of Jesus and laid it in his own new sepulchre, for it behoved Him to pass from the grave as from a bridal chamber: O Thou Who hast destroyed the power of Death, and to mankind hast opened the gates of Paradise, glory to Thee.

Glory be to the Father . . .

The great Moses mystically foreshadowed this

προδιετυποῦτο λέγων· Καὶ εὐλόγησεν ὁ Θεὸς τὴν ἡμέραν τὴν ἑβδόμην· τοῦτο γὰρ ἐστὶ τὸ εὐλογημένον Σάββατον· αὕτη ἐστὶν ἡ τῆς καταπαύσεως ἡμέρα· ἐν ᾗ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὁ Μονογενὴς Υἱὸς τοῦ Θεοῦ, διὰ τὴς κατὰ τὸν θάνατον οἰκονομίας, τῇ σαρκὶ σαββατίσας· καὶ εἰς ὃ ἦν πάλιν ἐπανελθὼν διὰ τῆς Ἀναστάσεως, ἐδωρήσατο ἡμῖν ζωὴν τὴν αἰώνιον, ὡς μόνος ἀγαθὸς καὶ φιλάνθρωπος.

Καὶ νῦν, καὶ ἀεὶ . . .

Ὑπερευλογημένη ὑπάρχεις, Θεοτόκε Παρθένε· διὰ γὰρ τοῦ ἐκ σοῦ σαρκωθέντος ὁ Ἅδης ἠχμαλώτισται, ὁ Ἀδὰμ ἀνακέκληται, ἡ κατάρα νενέκρωται, ἡ Εὔα ἠλευθέρωται, ὁ θάνατος τεθανάτωται, καὶ ἡμεῖς ἐζωοποιήθημεν· διὸ ἀνυμνοῦντες βοῶμεν· Εὐλογητὸς Χριστὸς ὁ Θεός, ὁ οὕτως εὐδοκήσας, δόξα σοι·

Ὁ Χορός. Δόξα σοι τῷ δείξαντι τὸ φῶς.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

Ὑμνοῦμέν σε, εὐλογοῦμέν σε, προσκυνοῦμέν σε, δοξολογοῦμέν σε, εὐχαριστοῦμέν σοι διὰ τὴν μεγάλην σου δόξαν.

day, saying, And God blessed the seventh day. This is the blessed Sabbath; it is the day of rest, and on it the only-begotten Son of God rested from all His works, and through the dispensation of death, in the flesh He rested. On this day He returned again through the Resurrection, and as a righteous and merciful Lord bestowed on us eternal Life.

Now, and for ever . . .

Most blessed art thou, O Virgin, Theotokos, for through Him Who was incarnate from thee, Hades was made captive, Adam was recalled, the curse was annulled, Eve was set free, Death was put to death, and we were endued with Life. Wherefore with hymns we cry: Blessed art Thou, O Christ our God, Who did so will; glory to Thee.

Choir. Glory to Thee, Who hast shewn forth the light.

Glory be to God on high, and in earth peace, goodwill towards men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory.

Κύριε, Βασιλεῦ, ἐπουράνιε Θεέ, Πάτερ Παντοκράτορ· Κύριε, Υἱὲ Μονογενές, Ἰησοῦ Χριστέ, καὶ Ἅγιον Πνεῦμα.

Κύριε ὁ Θεός, ὁ Ἀμνὸς τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρός, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου· ἐλέησον ἡμᾶς, ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου.

Πρόσδεξαι τὴν δέησιν ἡμῶν, ὁ καθήμενος ἐν δεξιᾷ τοῦ Πατρός, καὶ ἐλέησον ἡμᾶς.

Ὅτι σὺ εἶ μόνος ἅγιος, σὺ εἶ μόνος Κύριος, Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός. Ἀμήν.

(Οἱ λοιποὶ στίχοι τῆς δοξολογίας παραλείπονται ὑπὸ τοῦ χοροῦ, ψαλλομένου δὲ τοῦ "Ἅγιος ὁ Θεός" (σελ. 1) γίνεται ἡ περιφορὰ τοῦ Ἐπιταφίου ἐντὸς τοῦ Ἱεροῦ Ναοῦ, εἰς τρεῖς στάσεις.)

Κατὰ τὴν α΄. στάσιν.

Ὁ Διάκ. Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς. Ἔτι δεόμεθα ὑπὲρ τοῦ εὐσεβεστάτου βασιλέως ἡμῶν Κωνσταντίνου, τῆς

O Lord God, heavenly King, God the Father Almighty; O Lord, the only-begotten Son Jesus Christ, and Holy Ghost.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy upon us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest on the right hand of the Father, and have mercy upon us.

For Thou only art holy, Thou only art Lord, Jesus Christ, in the glory of God the Father. Amen.

(The remaining verses of the Doxology are omitted, and after the "Holy God" (page 1) has been sung, the procession with the Bier round the Church takes place, with three stations.)

At the First Station.

Deacon. Have mercy upon us, O God, according to Thy great mercy; we pray Thee, hear and have mercy.

Choir. Lord, have mercy.

Priest. Again, we pray for our most religious King Constantine, our most religious Queen

εὐσεβεστάτης βασιλίσσης ἡμῶν Σοφίας, τοῦ εὐσεβεστάτου διαδόχου αὐτῶν Γεωργίου, τῆς εὐσεβεστάτης βασιλίσσης μήτρος Ὄλγας, ἁπάσης τῆς βασιλικῆς οἰκογενείας, παντὸς τοῦ παλατίου καὶ τοῦ στρατοῦ καὶ σύμπαντος τοῦ Ἑλληνικοῦ ἔθνους.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς. Ὅτι ἐλεήμων καὶ φιλάνθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν. Ἅγιος ὁ Θεός . . .

Κατὰ τὴν β'. στάσιν.

Ὁ Διάκ. Ἐλέησον ἡμᾶς, ὁ Θεός . . .

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς. Ἔτι δεόμεθα ὑπὲρ τῆς ἁγίας καὶ ἱερᾶς ἡμῶν Συνόδου καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν Ἀδελφότητος.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς. Ὅτι ἐλεήμων καὶ φιλάνθρωπος Θεὸς ὑπάρχεις . . .

Sophia, the most religious Heir Apparent George, the most religious Queen-Mother Olga, and all the Royal Family, the Court and the Army, and the whole Hellenic nation.

Choir. Lord, have mercy.

Priest. For Thou, O God, art merciful and full of compassion, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen. Holy God . . .

At the Second Station.

Deacon. Have mercy upon us, O God . . .

Choir. Lord, have mercy.

Priest. Again, we pray for our holy and hallowed Synod and our whole Brotherhood in Christ.

Choir. Lord, have mercy.

Priest. For Thou, O God, art merciful . . .

Ὁ Χορός. Ἀμήν. Ἅγιος ὁ Θεός . . .

Κατὰ τὴν γ΄. στάσιν.

Ὁ Διάκ. Ἐλέησον ἡμᾶς, ὁ Θεός . . .

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς. Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγείας, σωτηρίας, διαφυλάξεως καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ, πάντων τῶν εὐσεβῶν καὶ ὀρθοδόξων Χριστιανῶν τῶν κατοικούντων καὶ παροικούντων ἐν τῇ πόλει ταύτῃ, τῶν ἐπιτρόπων καὶ ἀδελφῶν τῆς ἁγίας Ἐκκλησίας ταύτης καὶ τῶν συνελθόντων ἐν τῇ ἱερᾷ ταύτῃ τελετῇ.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς. Ὅτι ἐλεήμων καὶ φιλάνθρωπος . . .

Ὁ Χορός. Ἀμήν. Ἅγιος ὁ Θεός . . .

(Τῶν Ἱερέων εἰσελθόντων ἐντὸς τοῦ ἁγίου Βήματος ἐκφωνεῖ ὁ προϊστάμενος·)

Ὁ Ἱερεύς. Πρόσχωμεν. Εἰρήνη πᾶσι. Σοφία.

Καὶ ψάλλουσιν ἀμέσως οἱ Ἱερεῖς τὸ Ἀπολυτίκιον, "Ὁ εὐσχήμων Ἰωσήφ . . ." (ὅρα

Choir. Amen. Holy God . . .

At the Third Station.

Deacon. Have mercy upon us, O God . . .

Choir. Lord, have mercy.

Priest. Again, we pray for grace, life, peace, health, salvation, protection, and remission of sins for the servants of God, for all pious and Orthodox Christians, for those who dwell and sojourn in this city, for the wardens and brethren of this Holy Church, and for those who assist in this holy ceremony.

Choir. Lord, have mercy.

Priest. For Thou, O God, art merciful . . .

Choir. Amen. Holy God . . .

(The Priests here enter the Sanctuary, and the Chief Priest says aloud as follows—)

Priest. Let us attend. Peace be with you. Wisdom.

The Priests sing at once the Dismissal Hymn, "The noble Joseph . . ." (see page 211), and

σελ. 211), περιφέροντες τὸν Ἐπιτάφιον κύκλῳ τῆς Ἁγίας Τραπέζης ἅπαξ, καὶ τιθέασιν αὐτὸν ἐπ' αὐτῆς.

Ὁ Ἀναγ.

Προκείμενον. Ἀνάστα, Κύριε, βοήθησον ἡμῖν, καὶ λύτρωσαι ἡμᾶς ἕνεκεν τῆς δόξης τοῦ ὀνόματός σου.

Στίχ. Ὁ Θεός, ἐν τοῖς ὠσὶν ἠκούσαμεν.

Προφητείας Ἰεζεκιὴλ τὸ Ἀνάγνωσμα, Κεφ. λζ'. 1.

Ὁ Διάκ. Σοφία. Πρόσχωμεν.

Ὁ Ἀναγ. Ἐγένετο ἐπ' ἐμὲ χεὶρ Κυρίου, καὶ ἐξήγαγέ με ἐν πνεύματι Κυρίου, καὶ ἔθηκέ με ἐν μέσῳ τοῦ πεδίου· καὶ τοῦτο ἦν μεστὸν ὀστέων ἀνθρωπίνων· καὶ περιήγαγέ με ἐπ' αὐτά, κύκλωθεν κύκλῳ· καὶ ἰδοὺ πολλὰ σφόδρα ἐπὶ προσώπου τοῦ πεδίου, καὶ ἰδοὺ ξηρὰ σφόδρα. Καὶ εἶπε πρός με· Υἱὲ ἀνθρώπου, εἰ ζήσεται τὰ ὀστέα ταῦτα; καὶ εἶπα· Κύριε, Κύριε, σὺ ἐπίστασαι ταῦτα. Καὶ εἶπε πρός με· Προφήτευσον ἐπὶ τὰ ὀστᾶ ταῦτα, καὶ ἐρεῖς αὐτοῖς· Τὰ ὀστᾶ τὰ ξηρά, ἀκούσατε λόγον Κυρίου· τάδε λέγει Κύριος τοῖς ὀστέοις

carry the Bier once round the Holy Table, whereon they place it.

Reader.

Offertory. Arise, O Lord, help us, and deliver us, for the glory of Thy Name.

Line. O God, we have heard with our ears.

The reading is from the Prophecy of Ezekiel, chap. xxxvii. 1.

Deacon. Wisdom. Let us attend.

Reader. The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath

τούτοις· Ἰδοὺ ἐγὼ φέρω εἰς ὑμᾶς πνεῦμα ζωῆς, καὶ δώσω εἰς ὑμᾶς νεῦρα, καὶ ἀνάξω εἰς ὑμᾶς σάρκας, καὶ ἐκτενῶ ἐφ᾽ ὑμᾶς δέρμα, καὶ δώσω πνεῦμά μου εἰς ὑμᾶς, καὶ ζήσεσθε, καὶ γνώσεσθε, ὅτι ἐγώ εἰμι Κύριος. Καὶ προεφήτευσα, καθὼς ἐνετείλατό μοι Κύριος. Καὶ ἐγένετο φωνὴ ἐν τῷ ἐμὲ προφητεῦσαι· καὶ ἰδοὺ σεισμός· καὶ προσήγαγε τὰ ὀστᾶ, ἑκάτερον πρὸς τὴν ἁρμονίαν αὐτοῦ. Καὶ εἶδον· Καὶ ἰδοὺ ἐπ᾽ αὐτὰ νεῦρα καὶ σάρκες ἐφύοντο, καὶ ἀνέβαινεν ἐπ᾽ αὐτὰ δέρμα ἐπάνω· καὶ πνεῦμα οὐκ ἦν ἐν αὐτοῖς. Καὶ εἶπε πρός με· Προφήτευσον ἐπὶ τὸ πνεῦμα, υἱὲ ἀνθρώπου, προφήτευσον καὶ εἰπὲ τῷ πνεύματι· Τάδε λέγει Κύριος Κύριος· Ἐκ τῶν τεσσάρων πνευμάτων ἐλθέ, καὶ ἐμφύσησον εἰς τοὺς νεκροὺς τούτους, καὶ ζησάτωσαν. Καὶ προεφήτευσα, καθότι ἐνετείλατό μοι· καὶ εἰσῆλθεν εἰς αὐτοὺς τὸ πνεῦμα, καὶ ἔζησαν, καὶ ἔστησαν ἐπὶ τῶν ποδῶν αὐτῶν, συναγωγὴ πολλὴ σφόδρα. Καὶ ἐλάλησε Κύριος πρός με λέγων· Υἱὲ ἀνθρώπου, τὰ ὀστᾶ ταῦτα πᾶς οἶκος Ἰσραήλ ἐστιν· αὐτοὶ λέγουσι· Ξηρὰ γέγονε τὰ ὀστᾶ ἡμῶν, ἀπόλωλεν ἡ ἐλπὶς ἡμῶν, διαπεφωνήκαμεν. Διὰ τοῦτο προφήτευσον

to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into

καὶ εἰπὲ πρὸς αὐτούς· Τάδε λέγει Κύριος Κύριος· Ἰδοὺ ἐγὼ ἀνοίγω τὰ μνήματα ὑμῶν, καὶ ἀνάξω ὑμᾶς ἐκ τῶν μνημάτων ὑμῶν, καὶ εἰσάξω ὑμᾶς εἰς τὴν γῆν τοῦ Ἰσραήλ· καὶ γνώσεσθε, ὅτι ἐγὼ εἰμὶ Κύριος, ἐν τῷ ἀνοῖξαί με τοὺς τάφους ὑμῶν, τοῦ ἀναγαγεῖν με ἐκ τῶν τάφων τὸν λαόν μου. Καὶ δώσω πνεῦμά μου εἰς ὑμᾶς, καὶ ζήσεσθε, καὶ θήσομαι ὑμᾶς ἐπὶ τὴν γῆν ὑμῶν, καὶ γνώσεσθε, ὅτι ἐγὼ Κύριος ἐλάλησα, καὶ ποιήσω, λέγει Κύριος Κύριος.

Ὁ Διάκ. Πρόσχωμεν.

Προκείμενον. Ἀνάστηθι, Κύριε ὁ Θεός μου· ὑψωθήτω ἡ χείρ σου.

Στίχ. Ἐξομολογήσομαί σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου.

Πρὸς Κορινθίους Α΄. Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα, Κεφ. ε΄. 6.

Ὁ Διάκ. Σοφία. Πρόσχωμεν.

Ὁ Ἀναγ. Ἀδελφοί, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. Ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ Πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός. Ὥστε ἑορτάζωμεν, μὴ ἐν

the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Deacon. Let us attend.

Offertory. Arise, O Lord my God; lift up Thine hand.

Line. I will confess unto Thee, O Lord, with my whole heart.

The reading is from the 1st Epistle of Paul to the Corinthians, chap. v. 6.

Deacon. Wisdom. Let us attend.

Reader. Brethren, a little leaven leaveneth the whole lump. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast,

ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας. Χριστὸς γὰρ ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα. Γέγραπται γάρ· Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου. Ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ· ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ πίστεως.

Ὁ Διάκ. Σοφία. Ὀρθοί . . . (ὅρα σελ. 199).

Τὸ Εὐαγγέλιον ἐκ τοῦ κατὰ Ματθαῖον, Κεφ. κή'. 62.

Ὁ Διάκ. Πρόσχωμεν.

Ὁ Ἱερεύς. Τῇ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν Παρασκευήν, συνήχθησαν οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ὁ πλάνος ἐκεῖνος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε, ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτός, κλέψωσιν αὐτὸν καὶ εἴπωσι τῷ λαῷ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. Ἔφη

not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Deacon. Wisdom. Stand . . . (see page 199).

The Gospel according to Matthew, chap. xxvii. 62.

Deacon. Let us attend.

Priest. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them,

δὲ αὐτοῖς ὁ Πιλάτος. Ἔχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευθέντες, ἠσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

Ὁ Χορός. Δόξα σοι, Κύριε, δόξα σοι.

Ὁ Διάκ. Πληρώσωμεν τὴν ἑωθινὴν δέησιν . . . (ὅρα σελ. 39).

Ὁ Ἱερεύς. Σοφία. Ὁ ὢν εὐλογητὸς Χριστὸς ὁ Θεὸς ἡμῶν, πάντοτε, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Ἱερεύς. Δόξα σοι, Χριστὲ ὁ Θεός, ἡ ἐλπὶς ἡμῶν, δόξα σοι.

Ὁ Ἀναγ. Δόξα Πατρί . . . Νῦν, καὶ ἀεὶ . . .

Κύριε ἐλέησον (τρίς). Πάτερ ἅγιε εὐλόγησον.

Ὁ Ἱερεύς. Ὁ δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν τὰ φρικτὰ Πάθη καὶ τὸν ζωοποιὸν Σταυρὸν καὶ τὴν ἑκούσιον Ταφὴν σαρκὶ καταδεξάμενος, Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς

Ye have a watch ; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Choir. Glory to Thee, O Lord, glory to Thee.

Deacon. Let us complete our morning . . . (see page 39).

Priest. Wisdom. Christ our God is blessed always, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Priest. Glory to Thee, Christ our God and our hope, glory to Thee.

Reader. Glory be to the Father . . . Now, and for ever . . .

Lord, have mercy (thrice). Holy father, give the blessing.

Priest. May Christ, our true God, Who for us men and for our salvation endured His terrible Passion, the life-giving Cross, and in the flesh the voluntary entombment, have mercy upon us, through the intercessions of His most pure and

παναχράντου καὶ παναμώμου ἁγίας Αὐτοῦ Μητρὸς καὶ πάντων τῶν Ἁγίων, ἐλεήσαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλάνθρωπος καὶ ἐλεήμων Θεός.

Δι' εὐχῶν τῶν Ἁγίων Πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστὲ ὁ Θεὸς ἡμῶν, ἐλέησον ἡμᾶς.

Ὁ Χορός. Ἀμήν.

holy Mother and of all the Saints, and save us through His goodness and compassion as our merciful God.

Through the prayers of our Holy Fathers, have mercy upon us, O Lord Jesus Christ, our God.

Choir. **Amen.**

ΤΩ ΑΓΙΩ ΚΑΙ ΜΕΓΑΛΩ ΣΑΒΒΑΤΩ.

(Ἑσπερινός.)

Ἡ Ἀκολουθία τῆς ἡμέρας ταύτης ψάλλεται ἀπαραλλάκτως, ὡς διετάχθη ἐν σελ. 91–98. Εἰς δὲ τὸ Κύριε ἐκέκραξα ψάλλονται τὰ ἐφεξῆς στιχηρὰ ἀναστάσιμα τέσσαρα καὶ τρία ἰδιόμελα τῆς ἡμέρας.

Ηχος Α.

Τὰς ἑσπερινὰς ἡμῶν εὐχάς, πρόσδεξαι ἅγιε Κύριε, καὶ παράσχου ἡμῖν ἄφεσιν ἁμαρτιῶν, ὅτι μόνος εἶ ὁ δείξας, ἐν Κόσμῳ τὴν Ἀνάστασιν.

Ἐὰν ἀνομίας παρατηρήσῃς Κύριε, Κύριε, τίς ὑποστήσεται; ὅτι παρὰ σοὶ ὁ ἱλασμός ἐστιν.

Κυκλώσατε λαοὶ Σιών, καὶ περιλάβετε αὐτήν, καὶ δότε δόξαν ἐν αὐτῇ, τῷ ἀναστάντι ἐκ νεκρῶν· ὅτι αὐτός ἐστιν ὁ Θεὸς ἡμῶν, ὁ λυτρωσάμενος ἡμᾶς, ἐκ τῶν ἀνομιῶν ἡμῶν.

Ἕνεκεν τοῦ Ὀνόματός σου ὑπέμεινά σε,

SATURDAY IN HOLY WEEK.

(Vespers.)

The Service for this day is the same as that set forth on pages 91–98. With the 140th Psalm the following four chants of the Resurrection are sung, and then three of the day.

1ST TONE.

Receive, O holy Lord, our evening prayers, and grant unto us forgiveness of sins, for Thou alone hast shewn forth the Resurrection to the world.

If Thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it? For there is mercy with Thee.

O ye people, go round about Sion, and encompass her, and in her give glory to Him Who rose from the dead; for He is our God, Who redeemed us from our transgressions.

For Thy Name's sake have I waited for Thee,

Κύριε· ὑπέμεινεν ἡ ψυχή μου εἰς τὸν λόγον σου, ἤλπισεν ἡ ψυχή μου ἐπὶ τὸν Κύριον.

Δεῦτε λαοὶ ὑμνήσωμεν, καὶ προσκυνήσωμεν Χριστόν, δοξάζοντες αὐτοῦ τὴν ἐκ νεκρῶν Ἀνάστασιν· ὅτι αὐτός ἐστιν ὁ Θεὸς ἡμῶν, ὁ ἐκ τῆς πλάνης τοῦ ἐχθροῦ, τὸν κόσμον λυτρωσάμενος.

Ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός, ἀπὸ φυλακῆς πρωΐας ἐλπισάτω Ἰσραὴλ ἐπὶ τὸν Κύριον.

Τῷ πάθει σου Χριστέ, παθῶν ἠλευθερώθημεν, καὶ τῇ Ἀναστάσει σου, ἐκ φθορᾶς ἐλυτρώθημεν· Κύριε δόξα σοι.

Ὅτι παρὰ τῷ Κυρίῳ τὸ ἔλεος, καὶ πολλὴ παρ' αὐτῷ λύτρωσις· καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ.

Ηχος πλ. Β΄.

Σήμερον ὁ ᾅδης στένων βοᾷ· Συνέφερέ μοι, εἰ τὸν ἐκ Μαρίας γεννηθέντα, μὴ ὑπεδεξάμην· ἐλθὼν γὰρ ἐπ' ἐμέ, τὸ κράτος μου ἔλυσε· πύλας χαλκᾶς συνέτριψε· ψυχὰς ἃς κατεῖχον τὸ πρίν, Θεὸς ὢν ἀνέστησε. Δόξα Κύριε τῷ Σταυρῷ σου, καὶ τῇ Ἀναστάσει σου.

O Lord; my soul hath waited for Thy Word, my soul hath hoped in the Lord.

Come, ye people, let us praise and worship Christ, and glorify His Resurrection from the dead; for He is our God, Who redeemed the world from the wiles of the enemy.

From the morning watch until night, from the morning watch, let Israel hope in the Lord.

By Thy suffering, O Christ, we have been set free from sufferings, and by Thy Resurrection we have been redeemed from corruption: Lord, glory to Thee.

For with the Lord there is mercy; and with Him is plenteous redemption. And He shall redeem Israel from all his sins.

2ND PLAG. TONE.

To-day Hades cried out groaning: Would that I had not received Him Who was born of Mary, for He came to me and broke my power; He shattered the gates of brass, and as God raised up the souls which before I had held. Glory to Thy Cross, O Lord, and to Thy Resurrection.

Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

Σήμερον ὁ ᾅδης στένων βοᾷ· Κατελύθη μου ἡ ἐξουσία· ἐδεξάμην θνητόν, ὥσπερ ἕνα τῶν θανόντων· τοῦτον δὲ κατέχειν ὅλως οὐκ ἰσχύω, ἀλλ' ἀπολῶ μετὰ τούτου, ὧν ἐβασίλευον· ἐγὼ εἶχον τοὺς νεκροὺς ἀπ' αἰῶνος, ἀλλὰ οὗτος ἰδοὺ πάντας ἐγείρει. Δόξα Κύριε τῷ Σταυρῷ σου, καὶ τῇ Ἀναστάσει σου.

Ὅτι ἐκραταιώθη τὸ ἔλεος αὐτοῦ ἐφ' ἡμᾶς, καὶ ἡ ἀλήθεια τοῦ Κυρίου μένει εἰς τὸν αἰῶνα.

Σήμερον ὁ ᾅδης στένων βοᾷ· Κατεπόθη μου τὸ κράτος· ὁ Ποιμὴν ἐσταυρώθη, καὶ τὸν Ἀδὰμ ἀνέστησεν· ὧν περ ἐβασίλευον ἐστέρημαι, καὶ οὓς κατέπιον ἰσχύσας, πάντας ἐξήμεσα· ἐκένωσε τοὺς τάφους ὁ σταυρωθείς· οὐκ ἰσχύει τοῦ θανάτου τὸ κράτος. Δόξα Κύριε τῷ Σταυρῷ σου, καὶ τῇ Ἀναστάσει σου.

Δόξα Πατρὶ . . .

Τὴν σήμερον μυστικῶς, ὁ μέγας Μωϋσῆς προδιετυποῦτο λέγων· Καὶ εὐλόγησεν ὁ Θεὸς τὴν ἡμέραν τὴν ἑβδόμην· τοῦτο γάρ ἐστι τὸ εὐλογημένον Σάββατον, αὕτη ἐστὶν

O praise the Lord, all ye heathen: praise Him, all ye nations.

To-day Hades cried out groaning: My authority has been broken down; I received One Dead, as one of the mortals; but against this One I availed not. I perish with Him and with those I had ruled. From eternity I had held the Dead, but behold, He raiseth up all. Glory to Thy Cross, O Lord, and to Thy Resurrection.

For His merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever.

To-day Hades cried out groaning: My power has been trampled on; the Shepherd has been crucified, and He raised up Adam; I have been deprived of those over whom I ruled, and all those whom I swallowed in my strength I have disgorged. He Who was crucified has cleared the tombs; and the power of Death avails not. Glory to Thy Cross, O Lord, and to Thy Resurrection.

Glory be to the Father . . .

The great Moses mystically foreshadowed this day, saying: And God blessed the seventh day. This is the blessed Sabbath; it is the day of rest, and on it the only-begotten Son of God rested

ἡ τῆς καταπαύσεως ἡμέρα· ἐν ᾗ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὁ Μονογενὴς Υἱὸς τοῦ Θεοῦ, διὰ τῆς κατὰ τὸν θάνατον οἰκονομίας, τῇ σαρκὶ σαββατίσας· καὶ εἰς ὃ ἦν, πάλιν ἐπανελθών, διὰ τῆς Ἀναστάσεως, ἐδωρήσατο ἡμῖν ζωὴν τὴν αἰώνιον, ὡς μόνος ἀγαθὸς καὶ φιλάνθρωπος.

Καὶ νῦν, καὶ ἀεὶ . . .

Ηχος Α΄.

Τὴν παγκόσμιον δόξαν, τὴν ἐξ ἀνθρώπων σπαρεῖσαν, καὶ τὸν Δεσπότην τεκοῦσαν, τὴν ἐπουράνιον πύλην, ὑμνήσωμεν Μαρίαν τὴν Παρθένον, τῶν Ἀσωμάτων τὸ ἅσμα, καὶ τῶν πιστῶν τὸ ἐγκαλλώπισμα· αὕτη γὰρ ἀνεδείχθη, οὐρανὸς καὶ ναὸς τῆς Θεότητος· αὕτη τὸ μεσότοιχον τῆς ἔχθρας καθελοῦσα, εἰρήνην ἀντεισῆξε, καὶ τὸ βασίλειον ἠνέῳξε. Ταύτην οὖν κατέχοντες τῆς Πίστεως τὴν ἄγκυραν, ὑπέρμαχον ἔχομεν τὸν ἐξ αὐτῆς τεχθέντα Κύριον. Θαρσείτω τοίνυν, θαρσείτω λαὸς τοῦ Θεοῦ· καὶ γὰρ αὐτὸς πολεμήσει, τοὺς ἐχθροὺς ὡς παντοδύναμος.

Εἴσοδος μετὰ τοῦ Εὐαγγελίου.

Ὁ Διάκ. Σοφία. Ὀρθοί.

from all His works, and through the dispensation of Death in the flesh He rested. On this day He returned again through the Resurrection, and as a righteous and merciful Lord bestowed on us Eternal Life.

Now, and for ever . . .

1ST TONE.

Let us praise Mary the Virgin, for she is the glory of the whole world; she sprang forth from men, and bore the Master; she is the gate of heaven, the song of the heavenly Powers, and the joy of the faithful. She has been shewn forth as heaven and as a temple of the Godhead. She has broken down the dividing wall of enmity and has brought in peace, and has opened the Kingdom. Therefore, possessing this anchor of Faith, we have as an invincible Lord, Him Whom she bore. Courage, then, courage, ye people of God, for He as Almighty will fight our enemies.

Entrance with the Gospel.

Deacon. Wisdom. Stand.

Ὁ Ἀναγ. Φῶς ἱλαρὸν . . . (ὅρα σελ. 101).

ΑΝΑΓΝΩΣΜΑ Α΄.

Ὁ Ἀναγ. Γενέσεως τὸ Ἀνάγνωσμα, Κεφ. α΄. 1.

Ὁ Διάκ. Σοφία. Πρόσχωμεν.

Ὁ Ἀναγ. Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. Ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα Θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. Καὶ εἶπεν ὁ Θεός· Γενηθήτω φῶς· καὶ ἐγένετο φῶς. Καὶ εἶδεν ὁ Θεὸς τὸ φῶς ὅτι καλόν· καὶ διεχώρισεν ὁ Θεὸς ἀναμέσον τοῦ φωτὸς καὶ ἀναμέσον τοῦ σκότους. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ φῶς Ἡμέραν, καὶ τὸ σκότος ἐκάλεσε Νύκτα. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα μία. Καὶ εἶπεν ὁ Θεός· Γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος· καὶ ἔστω διαχωρίζον ἀναμέσον ὕδατος καὶ ὕδατος· καὶ ἐγένετο οὕτω. Καὶ ἐποίησεν ὁ Θεὸς τὸ στερέωμα· καὶ διεχώρισεν ὁ Θεὸς ἀναμέσον τοῦ ὕδατος, τοῦ ἐπάνω τοῦ στερεώματος, καὶ ἀναμέσον τοῦ ὕδατος, τοῦ ὑποκάτω τοῦ στερεώματος· καὶ ἐγένετο

Reader. Gladsome light . . . (see page 101).

1ST READING.

Reader. The reading is from Genesis, chap. i. 1.

Deacon. Wisdom. Let us attend.

Reader. In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were day one. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters, and it was so. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so. And God called the firmament Heaven. And God saw that it was good. And the evening and the morning

οὕτω. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ στερέωμα, Οὐρανόν· καὶ εἶδεν ὁ Θεός, ὅτι καλόν· καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα δευτέρα. Καὶ εἶπεν ὁ Θεός· Συναχθήτω τὸ ὕδωρ, τὸ ὑποκάτω τοῦ οὐρανοῦ, εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρά· καὶ ἐγένετω οὕτω. Καὶ συνήχθη τὸ ὕδωρ, τὸ ὑποκάτω τοῦ οὐρανοῦ, εἰς τὰς συναγωγὰς αὐτῶν, καὶ ὤφθη ἡ ξηρά. Καὶ ἐκάλεσεν ὁ Θεὸς τὴν ξηράν, Γῆν, καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσε, Θαλάσσας· καὶ εἶδεν ὁ Θεός, ὅτι καλόν. Καὶ εἶπεν ὁ Θεός· Βλαστησάτω ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος καὶ καθ' ὁμοιότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς· καὶ ἐγένετο οὕτω. Καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος καὶ καθ' ὁμοιότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς· καὶ εἶδεν ὁ Θεὸς ὅτι καλόν. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα τρίτη.

Ἀναγνωσμα Β'.

Ὁ Ἀναγ. Προφητείας Ἰωνᾶ τὸ Ἀνάγνωσμα, Κεφ. α'. 1.

were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And the waters were gathered together which were under the heaven into their places, and the dry land appeared. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

2ND READING.

Reader. The reading is from the Prophecy of Jonah, chap. i. 1.

Ὁ Διάκ. Σοφία. Πρόσχωμεν.

Ὁ Ἀναγ. Ἐγένετο λόγος Κυρίου πρὸς Ἰωνᾶν τὸν τοῦ Ἀμαθὶ λέγων· Ἀνάστηθι καὶ πορεύθητι εἰς Νινευὶ τὴν πόλιν τὴν μεγάλην, καὶ κήρυξον ἐν αὐτῇ, ὅτι ἀνέβη ἡ κραυγὴ τῆς κακίας αὐτῆς πρός με. Καὶ ἀνέστη Ἰωνᾶς τοῦ φυγεῖν εἰς Θαρσεῖς ἐκ προσώπου Κυρίου, καὶ κατέβη εἰς Ἰόππην· καὶ εὗρε πλοῖον βαδίζον εἰς Θαρσεῖς, καὶ ἔδωκε τὸν ναῦλον αὐτοῦ καὶ ἀνέβη εἰς αὐτὸ τοῦ πλεῦσαι μετ' αὐτοῦ εἰς Θαρσεῖς ἐκ προσώπου Κυρίου. Καὶ Κύριος ἐξήγειρε πνεῦμα μέγα εἰς τὴν θάλασσαν· καὶ ἐγένετο κλύδων μέγας ἐν τῇ θαλάσσῃ, καὶ τὸ πλοῖον ἐκινδύνευε τοῦ συντριβῆναι. Καὶ ἐφοβήθησαν οἱ ναυτικοί, καὶ ἀνεβόων ἕκαστος πρὸς τὸν Θεὸν αὐτοῦ, καὶ ἐκβολὴν ἐποιήσαντο τῶν σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν τοῦ κουφισθῆναι ἀπ' αὐτῶν. Ἰωνᾶς δὲ κατέβη εἰς τὴν κοιλίαν τοῦ πλοίου, καὶ ἐκάθευδε, καὶ ἔῤῥεγχε. Καὶ προσῆλθε πρὸς αὐτὸν ὁ πρῳρεύς, καὶ εἶπεν αὐτῷ· Τί σὺ ῥέγχεις; ἀνάστα, καὶ ἐπικαλοῦ τὸν Θεόν σου, εἴπως διασώσῃ ὁ Θεὸς ἡμᾶς καὶ οὐ μὴ ἀπολώμεθα. Καὶ εἶπεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ· Δεῦτε βάλωμεν κλήρους, καὶ

Deacon. Wisdom. Let us attend.

Reader. Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him,

ἐπιγνῶμεν τίνος ἕνεκεν ἡ κακία αὕτη ἐστὶν ἐφ' ἡμᾶς. Καὶ ἔβαλον κλήρους· καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ἰωνᾶν. Καὶ εἶπον πρὸς αὐτόν· Ἀπάγγειλον ἡμῖν τίνος ἕνεκεν τὸ κακὸν τοῦτο ἐν ἡμῖν; τί σου ἡ ἐργασία ἐστί; καὶ πόθεν ἔρχῃ; καὶ ποῦ πορεύῃ; καὶ ἐκ ποίας χώρας καὶ ἐκ ποίου λαοῦ εἶ σύ; Καὶ εἶπε πρὸς αὐτούς· Δοῦλος Κυρίου εἰμὶ ἐγώ, καὶ Κύριον τὸν Θεὸν τοῦ Οὐρανοῦ ἐγὼ σέβομαι, ὃς ἐποίησε τὴν θάλασσαν καὶ τὴν ξηράν. Καὶ ἐφοβήθησαν οἱ ἄνδρες φόβον μέγαν· καὶ εἶπον πρὸς αὐτόν· Τί τοῦτο ἐποίησας; διότι ἔγνωσαν οἱ ἄνδρες ὅτι ἐκ προσώπου Κυρίου ἦν φεύγων, ὅτι ἀπήγγειλεν αὐτοῖς· καὶ εἶπον πρὸς αὐτόν· Τί ποιήσωμέν σοι, καὶ κοπάσει ἡ θάλασσα ἀφ' ἡμῶν; ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξήγειρε μᾶλλον κλύδωνα. Καὶ εἶπεν Ἰωνᾶς πρὸς αὐτούς· Ἄρατέ με καὶ ἐμβάλετέ με εἰς τὴν θάλασσαν, καὶ κοπάσει ἡ θάλασσα ἀφ' ἡμῶν διότι ἔγνωκα ἐγὼ ὅτι δι' ἐμὲ ὁ κλύδων ὁ μέγας οὗτος ἐφ' ὑμᾶς ἐστι. Καὶ παρεβιάζοντο οἱ ἄνδρες τοῦ ἐπιστρέψαι πρὸς τὴν γῆν καὶ οὐκ ἠδύναντο, ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξηγείρετο μᾶλλον ἐπ' αὐτούς. Καὶ ἀνεβόησαν πρὸς Κύριον καὶ εἶπον· Μη-

Tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation? and whence comest thou? whither goest thou? what is thy country? and of what people art thou? And he said unto them, I am a servant of the Lord, and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And Jonah said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea; and

δαμῶς, Κύριε· μὴ ἀπολώμεθα ἕνεκεν τῆς ψυχῆς τοῦ ἀνθρώπου τούτου, καὶ μὴ δῷς ἐφ' ἡμᾶς αἷμα δίκαιον· διότι σύ, Κύριε, ὃν τρόπον ἐβούλου, πεποίηκας. Καὶ ἔλαβον τὸν Ἰωνᾶν καὶ ἐνέβαλον αὐτὸν εἰς τὴν θάλασσαν· καὶ ἔστη ἡ θάλασσα ἐκ τοῦ σάλου αὐτῆς. Καὶ ἐφοβήθησαν οἱ ἄνδρες φόβῳ μεγάλῳ τὸν Κύριον, καὶ ἔθυσαν θυσίαν τῷ Κυρίῳ, καὶ ηὔξαντο τὰς εὐχάς. Καὶ προσέταξε Κύριος κήτει μεγάλῳ καταπιεῖν τὸν Ἰωνᾶν· καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας. (Κεφ. β'. 1.) Καὶ προσηύξατο Ἰωνᾶς πρὸς Κύριον τὸν Θεὸν αὐτοῦ ἐκ τῆς κοιλίας τοῦ κήτους, καὶ εἶπεν· Ἐβόησα ἐν θλίψει μου πρὸς Κύριον τὸν Θεόν μου, καὶ εἰσήκουσέ μου· ἐκ κοιλίας Ἅδου κραυγῆς μου ἤκουσας φωνῆς μου. Ἀπέῤῥιψάς με εἰς βάθη καρδίας θαλάσσης, καὶ ποταμοὶ ἐκύκλωσάν με. Πάντες οἱ μετεωρισμοί σου καὶ τὰ κύματά σου ἐπ' ἐμὲ διῆλθον. Κἀγὼ εἶπον· Ἀπῶσμαι ἐξ ὀφθαλμῶν σου· ἆρα προσθήσω τοῦ ἐπιβλέψαι με πρὸς ναὸν τὸν ἅγιόν σου. Περιεχύθη μοι ὕδωρ ἕως ψυχῆς μου, ἄβυσσος ἐκύκλωσέ με ἐσχάτη· ἔδυ ἡ κεφαλή μου εἰς σχισμὰς ὀρέων, κατέβην εἰς γῆν, ἧς οἱ μοχλοὶ

the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. (Chap. ii.) Then Jonah prayed unto the Lord his God out of the fish's belly. And said, I cried by reason of mine affliction unto the Lord my God, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to my soul: the depth closed me round about; my head went down to the bottoms of the mountains; the earth with her bars was about me for ever. Yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee

αὐτῆς κάτοχοι αἰώνιοι. Καὶ ἀναβήτω ἐκ φθορᾶς ἡ ζωή μου πρὸς σέ, Κύριε ὁ Θεός μου. Ἐν τῷ ἐκλείπειν ἐξ ἐμοῦ τὴν ψυχήν μου, τοῦ Κυρίου ἐμνήσθην· καὶ ἔλθοι πρὸς σὲ ἡ προσευχή μου πρὸς ναὸν τὸν ἅγιόν σου. Φυλασσόμενοι μάταια καὶ ψευδῆ, ἔλεον αὐτοῖς ἐγκατέλιπον. Ἐγὼ δὲ μετὰ φωνῆς αἰνέσεως καὶ ἐξομολογήσεως θύσω σοι· ὅσα ηὐξάμην, ἀποδώσω σοι εἰς σωτηρίαν μου τῷ Κυρίῳ. Καὶ προσέταξε Κύριος τῷ κήτει καὶ ἐξέβαλε τὸν Ἰωνᾶν ἐπὶ τὴν ξηράν.

(Κεφ. γ΄. 1.) Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἰωνᾶν ἐκ δευτέρου λέγων· Ἀνάστηθι καὶ πορεύθητι εἰς Νινευὶ τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ κατὰ τὸ ῥῆμα τὸ ἔμπροσθεν, ὃ ἐγὼ ἐλάλησα πρὸς σέ. Καὶ ἀνέστη Ἰωνᾶς καὶ ἐπορεύθη εἰς Νινευί, καθὰ ἐλάλησεν αὐτῷ Κύριος· ἡ δὲ Νινευὶ ἦν πόλις μεγάλη τῷ Θεῷ ὡσεὶ πορείας ὁδοῦ τριῶν ἡμερῶν. Καὶ ἤρξατο Ἰωνᾶς τοῦ εἰσπορεύεσθαι εἰς τὴν πόλιν· ὡσεὶ πορείαν ἡμέρας μιᾶς, καὶ ἐκήρυξε καὶ εἶπεν. Ἔτι τρεῖς ἡμέραι καὶ Νινευὶ καταστραφήσεται. Καὶ ἐπίστευσαν οἱ ἄνδρες Νινευὶ τῷ Θεῷ, καὶ ἐκήρυξαν νηστείαν, καὶ ἐνεδύσαντο σάκκους ἀπὸ μεγάλου αὐτῶν ἕως

with the voice of thanksgiving; I will pay that that I have vowed for my salvation with the Lord. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

(Chap. iii.) And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet three days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne,

μικροῦ αὐτῶν. Καὶ ἤγγισεν ὁ λόγος πρὸς τὸν βασιλέα τῆς Νινευΐ, καὶ ἐξανέστη ἀπὸ τοῦ θρόνου αὐτοῦ καὶ περιείλετο τὴν στολὴν αὐτοῦ ἀφ' ἑαυτοῦ, καὶ περιεβάλετο σάκκον καὶ ἐκάθισεν ἐπὶ σποδοῦ. Καὶ ἐκηρύχθη καὶ ἐῤῥέθη ἐν τῇ Νινευΐ παρὰ τοῦ βασιλέως καὶ παρὰ τῶν μεγιστάνων αὐτοῦ, λεγόντων· Οἱ ἄνθρωποι καὶ τὰ κτήνη καὶ οἱ βόες καὶ τὰ πρόβατα μὴ γευσάσθωσαν, μηδὲ νεμέσθωσαν, μηδὲ ὕδωρ πιέτωσαν. Καὶ περιεβάλοντο σάκκους οἱ ἄνθρωποι καὶ τὰ κτήνη, καὶ ἀνεβόησαν πρὸς τὸν Θεὸν ἐκτενῶς· καὶ ἀπέστρεψαν ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτῶν τῆς πονηρᾶς καὶ ἀπὸ ἀδικίας τῆς ἐν χερσὶν αὐτῶν, λέγοντες· Τίς οἶδεν εἰ μετανοήσει ὁ Θεός, καὶ παρακληθήσεται, καὶ ἀποστρέψει ἐξ ὀργῆς θυμοῦ αὐτοῦ, καὶ οὐ μὴ ἀπολώμεθα; Καὶ εἶδεν ὁ Θεὸς τὰ ἔργα αὐτῶν, ὅτι ἀπέστρεψαν ἀπὸ τῶν ὁδῶν αὐτῶν τῶν πονηρῶν, καὶ μετενόησεν ὁ Θεὸς ἐπὶ τῇ κακίᾳ, ᾗ ἐλάλησε τοῦ ποιῆσαι αὐτοῖς, καὶ οὐκ ἐποίησε. (Κεφ. δ'. 1.) Καὶ ἐλυπήθη Ἰωνᾶς λύπην μεγάλην· καὶ συνεχύθη, καὶ προσηύξατο πρὸς Κύριον, καὶ εἶπεν· Ὦ Κύριε, οὐχ οὗτοι οἱ λόγοι μου, ἔτι ὄντος μου ἐν τῇ γῇ; Διὰ τοῦτο προέφθασα

and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands, saying, Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not. (Chap. iv.) But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, my Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord

τοῦ φυγεῖν εἰς Θαρσεῖς, διότι ἔγνων ὅτι σὺ ἐλεήμων εἶ καὶ οἰκτίρμων, μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ κακίαις. Καὶ νῦν, Δέσποτα Κύριε, λάβε τὴν ψυχήν μου ἀπ' ἐμοῦ, ὅτι καλὸν τὸ ἀποθανεῖν με μᾶλλον ἢν ζῆν με. Καὶ εἶπε Κύριος πρὸς Ἰωνᾶν· Εἰ σφόδρα λελύπησαι σύ; Καὶ ἐξῆλθεν Ἰωνᾶς ἐκ τῆς πόλεως, καὶ ἐκάθισεν ἀπέναντι τῆς πόλεως, καὶ ἐποίησεν ἑαυτῷ σκηνήν, καὶ ἐκάθητο ὑποκάτω αὐτῆς ἐν σκιᾷ, ἕως οὗ ἐπίδῃ τί ἔσται τῇ πόλει. Καὶ προσέταξε Κύριος ὁ Θεὸς κολοκύνθῃ, καὶ ἀνέβη ὑπὲρ κεφαλῆς Ἰωνᾶ τοῦ εἶναι ὑπεράνω αὐτοῦ· καὶ ἐχάρη Ἰωνᾶς ἐπὶ τῇ κολοκύνθῃ χαρὰν μεγάλην. Καὶ προσέταξεν ὁ Θεὸς σκώληκι ἑωθινῇ τῇ ἐπαύριον, καὶ ἐπάταξε τὴν κολοκύνθην, καὶ ἐξηράνθη. Καὶ ἐγένετο ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον καὶ προσέταξεν ὁ Θεὸς πνεύματι καύσωνι συγκαίοντι· καὶ ἐπάταξεν ὁ ἥλιος ἐπὶ τὴν κεφαλὴν Ἰωνᾶ· καὶ ὠλιγοψύχησε καὶ ἀπελέγετο τὴν ψυχὴν αὐτοῦ καὶ εἶπε· Καλόν μοι ἀποθανεῖν με ἢ ζῆν με. Καὶ εἶπε Κύριος ὁ Θεὸς πρὸς Ἰωνᾶν· Εἰ σφόδρα λελύπησαι σὺ ἐπὶ τῇ κολοκύνθῃ; Καὶ εἶπε· Σφόδρα λελύπημαι ἐγὼ ἕως θανάτου. Καὶ εἶπε

to Jonah, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Κύριος· Σὺ μὲν ἐφείσω ὑπὲρ τῆς κολοκύνθης, ὑπὲρ ἧς οὐκ ἐκακοπάθησας, οὐδὲ ἐξέθρεψας αὐτήν, ἣ ἐγεννήθη ὑπὸ νύκτα καὶ ὑπὸ νύκτα ἀπώλετο ἐγὼ δὲ οὐ φείσομαι ὑπὲρ Νινευὶ τῆς πόλεως τῆς μεγάλης, ἐν ᾗ κατοικοῦσι πλείους ἢ δώδεκα μυριάδες ἀνθρώπων, οἵτινες οὐκ ἔγνωσαν δεξιὰν αὐτῶν, ἢ ἀριστερὰν αὐτῶν, καὶ κτήνη πολλά;

ΑΝΑΓΝΩΣΜΑ Γ'.

Ὁ Ἀναγ. Προφητείας Δανιὴλ τὸ Ἀνάγνωσμα, Κεφ. γ'. 1.

Ὁ Διάκ. Σοφία. Πρόσχωμεν.

Ὁ Ἀναγ. Ἔτους ὀκτωκαιδεκάτου, Ναβουχοδονόσορ ὁ βασιλεὺς ἐποίησεν εἰκόνα χρυσῆν· ὕψος αὐτῆς πήχεων ἑξήκοντα, εὖρος αὐτῆς πήχεων ἓξ· καὶ ἔστησεν αὐτὴν ἐν πεδίῳ Δεηρᾷ ἐν χώρᾳ Βαβυλῶνος. Καὶ ἀπέστειλε συναγαγεῖν τοὺς ὑπάτους καὶ τοὺς στρατηγοὺς καὶ τοὺς τοπάρχας, ἡγουμένους καὶ τυράννους καὶ τοὺς ἐπ' ἐξουσιῶν καὶ πάντας τοὺς ἄρχοντας τῶν χωρῶν, ἐλθεῖν εἰς τὰ ἐγκαίνια τῆς εἰκόνος, ἧς ἔστησε Ναβουχοδονόσορ ὁ βασιλεύς. Καὶ συνήχθησαν οἱ τοπάρχαι, ὕπατοι, στρατηγοί, ἡγούμενοι,

3RD READING.

Reader. The reading is from the Prophecy of Daniel, chap. iii. 1.

Deacon. Wisdom. Let us attend.

Reader. In his eighteenth year, Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. And he sent to gather together the governors, and the captains, the judges, the treasurers, the counsellors, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the governors, the captains, the judges, the treasurers, the counsellors, and all the rulers of the provinces, were gathered together

τύραννοι μεγάλοι, οἱ ἐπ᾽ ἐξουσιῶν καὶ πάντες οἱ ἄρχοντες τῶν χωρῶν, εἰς τὸν ἐγκαινισμὸν τῆς εἰκόνος, ἧς ἔστησε Ναβουχοδονόσορ ὁ βασιλεύς. καὶ εἱστήκεισαν ἐνώπιον τῆς εἰκόνος. Καὶ ὁ κήρυξ ἐβόα ἐν ἰσχύϊ· Ὑμῖν λέγεται, ἔθνη, λαοί, φυλαὶ καὶ γλῶσσαι· Ἧ ἂν ὥρᾳ τῆς φωνῆς τῆς σάλπιγγος, σύριγγός τε καὶ κιθάρας, σαμβύκης τε καὶ ψαλτηρίου, συμφωνίας καὶ παντὸς γένους μουσικῶν, πίπτοντες προσκυνεῖτε τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησε Ναβουχοδονόσορ ὁ βασιλεύς· καὶ ὃς ἂν μὴ πεσὼν προσκυνήσῃ, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην. Καὶ ἐγένετο, ὅταν ἤκουον οἱ λαοὶ τῆς φωνῆς τῆς σάλπιγγος, σύριγγός τε καὶ κιθάρας, σαμβύκης τε καὶ ψαλτηρίου, καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πίπτοντες πάντες οἱ λαοί, φυλαί, γλῶσσαι, προσεκύνουν τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησε Ναβουχοδονόσορ ὁ βασιλεύς. Τότε προσῆλθον ἄνδρες Χαλδαῖοι καὶ διέβαλον τοὺς Ἰουδαίους· καὶ ὑπολαβόντες, εἶπον Ναβουχοδονόσορ τῷ βασιλεῖ· Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι· σὺ βασιλεῦ, ἔθηκας δόγμα πάντα ἄνθρωπον, ὃς ἂν ἀκούσῃ τῆς φωνῆς

unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image. Then an herald cried aloud, To you it is commanded, O people, nations, tribes, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, and shall not fall down and worship the golden image, that he should be cast

τῆς σάλπιγγος, σύριγγός τε καὶ κιθάρας, σαμβύκης τε καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, καὶ μὴ πεσὼν προσκυνήσῃ τῇ εἰκόνι τῇ χρυσῇ, ἐμβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην. Εἰσὶν οὖν ἄνδρες Ἰουδαῖοι, οὓς κατέστησας ἐπὶ τὰ ἔργα τῆς χώρας Βαβυλῶνος, Σεδράχ, Μισὰχ καὶ Ἀβδεναγώ, οἳ οὐχ ὑπήκουσαν, βασιλεῦ, τῷ δόγματί σου, καὶ τοῖς θεοῖς σου οὐ λατρεύουσι, καὶ τῇ εἰκόνι τῇ χρυσῇ, ἣ ἔστησας, οὐ προσκυνοῦσι. Τότε ὁ Ναβουχοδονόσορ ἐν θυμῷ καὶ ὀργῇ εἶπεν ἀγαγεῖν τὸν Σεδράχ, Μισὰχ καὶ Ἀβδεναγώ· καὶ ἤχθησαν ἐνώπιον τοῦ βασιλέως· καὶ ἀπεκρίθη Ναβουχοδονόσορ, καὶ εἶπεν αὐτοῖς· Εἰ ἀληθῶς, Σεδράχ, Μισὰχ καὶ Ἀβδεναγώ, τοῖς θεοῖς μου οὐ λατρεύετε, καὶ τῇ εἰκόνι τῇ χρυσῇ, ἣ ἔστησα, οὐ προσκυνεῖτε; Νῦν οὖν ἔχετε ἑτοίμως ἵνα, ὡς ἂν ἀκούσητε τῆς φωνῆς τῆς σάλπιγγος, σύριγγός τε καὶ κιθάρας, σαμβύκης τε καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πεσόντες προσκυνήσητε τῇ εἰκόνι τῇ χρυσῇ, ἣ ἔστησα· ἐὰν δὲ μὴ προσκυνήσητε, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεσθε εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην·

into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not obeyed thy decree: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the golden image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter; for our God, whom we serve, is in heaven, and is able to deliver us from the

καὶ τίς ἐστι Θεός, ὃς ἐξελεῖται ὑμᾶς ἐκ τῶν χειρῶν μου; Ἀπεκρίθησαν Σεδράχ, Μισὰχ καὶ Ἀβδεναγώ, λέγοντες τῷ βασιλεῖ Ναβουχοδονόσορ· Οὐ χρείαν ἔχομεν ἡμεῖς περὶ τοῦ ῥήματος τούτου ἀποκριθῆναί σοι· ἔστι γὰρ ὁ Θεὸς ἡμῶν ἐν Οὐρανοῖς, ᾧ ἡμεῖς λατρεύομεν, δυνατὸς ἐξελέσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ῥύσεται ἡμᾶς καὶ ἐὰν μὴ, γνωστὸν ἔστω σοι, βασιλεῦ, ὅτι τοῖς θεοῖς σου οὐ λατρεύομεν, καὶ τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησας, οὐ προσκυνοῦμεν. Τότε ὁ Ναβουχοδονόσορ ἐπλήσθη θυμοῦ, καὶ ἡ ὄψις τοῦ προσώπου αὐτοῦ ἠλλοιώθη ἐπὶ Σεδράχ, Μισὰχ καὶ Ἀβδεναγώ· καὶ εἶπεν ἐκκαῦσαι τὴν κάμινον ἑπταπλασίως, ἕως οὗ εἰς τέλος ἐκκαῇ· καὶ ἄνδρας ἰσχυροὺς ἰσχύϊ εἶπε, πεδήσαντας τὸν Σεδράχ, Μισὰχ καὶ Ἀβδεναγώ, ἐμβαλεῖν εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην. Τότε οἱ ἄνδρες ἐκεῖνοι ἐπεδήθησαν σὺν τοῖς σαραβάροις αὐτῶν καὶ τιάραις καὶ περικνημίσι, τοῖς ἐνδύμασιν αὐτῶν, καὶ ἐβλήθησαν εἰς τὸ μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης, ἐπεὶ τὸ ῥῆμα τοῦ βασιλέως ὑπερίσχυσε· καὶ ἡ κάμινος ἐξεκαύθη ἐκ περισσοῦ ἑπταπλασίως.

burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego; therefore he spake, and commanded that they should heat the furnace seven times until it should burn to the uttermost. And he commanded the most mighty men to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace, because the king's commandment was urgent, and the furnace was heated seven times more than was wont. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace, and walked in the midst of the flame, singing praises to God and blessing the Lord. Then Azarias stood up and prayed on this manner; and opening his mouth in the midst of the fire said:

Καὶ οἱ τρεῖς οὗτοι, Σεδράχ, Μισὰχ καὶ Ἀβδεναγώ, ἔπεσον ἐν μέσῳ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης πεπεδημένοι, καὶ περιεπάτουν ἐν μέσῳ τῆς φλογός, ὑμνοῦντες τὸν Θεὸν καὶ εὐλογοῦντες τὸν Κύριον. Καὶ συστὰς Ἀζαρίας προσηύξατο οὕτω, καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐν μέσῳ τοῦ πυρός, εἶπεν·

Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν Πατέρων ἡμῶν, καὶ αἰνετόν, καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας, ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν· καὶ πάντα τὰ ἔργα σου ἀληθινά, καὶ εὐθεῖαι αἱ ὁδοί σου, καὶ πᾶσαι αἱ κρίσεις σου ἀληθεῖς· καὶ κρίματα ἀληθείας ἐποίησας κατὰ πάντα, ἃ ἐπήγαγες ἡμῖν καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν, τὴν τῶν Πατέρων ἡμῶν Ἱερουσαλήμ· ὅτι ἐν ἀληθείᾳ καὶ κρίσει ἐπήγαγες ταῦτα πάντα ἐφ' ἡμᾶς διὰ τὰς ἁμαρτίας ἡμῶν· ὅτι ἡμάρτομεν καὶ ἠνομήσαμεν ἀποστῆναι ἀπὸ σοῦ, καὶ ἐξημάρτομεν ἐν πᾶσι, καὶ τῶν ἐντολῶν σου οὐκ ἠκούσαμεν, οὐδὲ συνετηρήσαμεν, οὐδὲ ἐποιήσαμεν καθὼς ἐνετείλω ἡμῖν, ἵνα εὖ ἡμῖν γένηται. Καὶ πάντα, ὅσα ἐπήγαγες ἡμῖν, καὶ πάντα ὅσα ἐποίησας ἡμῖν, ἐν ἀληθινῇ κρίσει ἐποίησας·

Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore: for thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgements truth. In all the things that thou hast brought upon us, and upon the holy city of our fathers, Jerusalem, thou hast executed true judgement: for according to truth and judgement didst thou bring all these things upon us because of our sins. For we have sinned and committed iniquity, departing from thee, and in all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us. Wherefore all that thou hast brought upon us, and everything that thou hast done to us, thou hast done in true judgement.

καὶ παρέδωκας ἡμᾶς εἰς χεῖρας ἐχθρῶν ἀνόμων, ἐχθίστων ἀποστατῶν, καὶ βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ παρὰ πᾶσαν τὴν γῆν. Καὶ νῦν οὐκ ἔστιν ἡμῖν ἀνοῖξαι τὸ στόμα· αἰσχύνη καὶ ὄνειδος ἐγενήθημεν τοῖς δούλοις σου καὶ τοῖς σεβομένοις σε.

Μὴ δὴ παραδῴης ἡμᾶς εἰς τέλος διὰ τὸ ὄνομά σου τὸ ἅγιον, καὶ μὴ διασκεδάσῃς τὴν διαθήκην σου, καὶ μὴ ἀποστήσῃς τὸ ἔλεός σου ἀφ' ἡμῶν, διὰ Ἀβραὰμ τὸν ἠγαπημένον ὑπὸ σοῦ, καὶ διὰ Ἰσαὰκ τὸν δοῦλόν σου, καὶ Ἰσραὴλ τὸν ἅγιόν σου· οἷς ἐλάλησας πληθύναι τὸ σπέρμα αὐτῶν, ὡς τὰ ἄστρα τοῦ Οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης· ὅτι, Δέσποτα, ἐσμικρύνθημεν παρὰ πάντα τὰ ἔθνη, καὶ ἐσμὲν ταπεινοὶ ἐν πάσῃ τῇ γῇ σήμερον, διὰ τὰς ἁμαρτίας ἡμῶν.

Καὶ οὐκ ἔστιν ἐν τῷ καιρῷ τούτῳ ἄρχων καὶ προφήτης καὶ ἡγούμενος, οὐδὲ ὁλοκάυτωσις, οὐδὲ θυσία, οὐδὲ προσφορά, οὐδὲ θυμίαμα, οὐ τόπος τοῦ καρπῶσαι ἐνώπιόν σου καὶ εὑρεῖν ἔλεος· ἀλλ' ἐν ψυχῇ συντετριμμένῃ, καὶ πνεύματι ταπεινώσεως προσδεχθείημεν· ὡς ἐν ὁλοκαυτώματι κριῶν καὶ ταύρων καὶ ὡς ἐν μυριάσιν ἀρνῶν πιόνων, οὕτω γενέσθω ἡ

And thou didst deliver us into the hands of lawless enemies, most hateful rebels, and to an unjust king and the most wicked in all the world. And now we cannot open our mouths; we are become a shame and a reproach to thy servants, and to them that worship thee.

Yet for thy holy name deliver us not up altogether, neither disannul thou thy covenant; and cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake; to whom thou hast spoken and promised, that thou wouldst multiply their seed as the stars of Heaven, and as the sand on the shore of the sea. For we, O Master, are become less than any nation, and be kept under this day in all the world because of our sins.

Neither is there at this time prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy. But in a contrite heart and an humble spirit let us be accepted. Like as in the burnt-offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, that we may go after thee:

θυσία ἡμῶν ἐνώπιόν σου σήμερον καὶ ἐκτελείσθω ὄπισθέν σου· ὅτι οὐκ ἔστιν αἰσχύνη τοῖς πεποιθόσιν ἐπὶ σέ. Καὶ νῦν ἐξακολουθοῦμέν σοι ἐν ὅλῃ καρδίᾳ, καὶ φοβούμεθά σε καὶ ζητοῦμεν τὸ πρόσωπόν σου· μὴ καταισχύνῃς ἡμᾶς, ἀλλὰ ποίησον μεθ' ἡμῶν κατὰ τὴν ἐπιείκειάν σου καὶ κατὰ τὸ πλῆθος τοῦ ἐλέους σου· ἐξελοῦ ἡμᾶς κατὰ τὰ θαυμάσιά σου, καὶ δὸς δόξαν τῷ ὀνόματί σου, Κύριε. Καὶ ἐντραπείησαν πάντες οἱ ἐνδεικνύμενοι τοῖς δούλοις σου κακά, καὶ καταισχυνθείησαν ἀπὸ πάσης δυναστείας, καὶ ἡ ἰσχὺς αὐτῶν συντριβείη· καὶ γνώτωσαν ὅτι σὺ εἶ Κύριος, Θεὸς μόνος καὶ ἔνδοξος ἐφ' ὅλην τὴν Οἰκουμένην.

Καὶ οὐ διέλιπον οἱ ἐμβαλόντες αὐτοὺς ὑπηρέται τοῦ βασιλέως καίοντες τὴν κάμινον νάφθη καὶ πίσσῃ καὶ στυππίῳ καὶ κληματίδι. Καὶ διεχεῖτο ἡ φλὸξ ἐπάνω τῆς καμίνου ἐπὶ πήχεις τεσσαράκοντα ἐννέα· καὶ διώδευσε καὶ ἐνεπύρισεν οὓς εὗρε περὶ τὴν κάμινον τῶν Χαλδαίων. Ὁ δὲ Ἄγγελος Κυρίου συγκατέβη ἅμα τοῖς περὶ τὸν Ἀζαρίαν εἰς τὴν κάμινον, καὶ ἐξετίναξε τὴν φλόγα τοῦ πυρὸς ἐκ τῆς καμίνου, καὶ ἐποίησε τὸ μέσον τῆς

for they shall not be confounded that put their trust in thee. And now we follow thee with all our heart, we fear thee and we seek thy face. Put us not to shame: but deal with us after thy loving-kindness, and according to the multitude of thy mercies. Deliver us also according to thy marvellous works, and give glory to thy name, O Lord. And let all them that do thy servants hurt be ashamed; and let them be confounded in all their power, and let their strength be broken; and let them know that thou art Lord, the only God, and glorious over the whole world.

And the king's servants, that put them in, ceased not to make the oven hot with naphtha and pitch, and tow and small wood. And the flame streamed forth above the furnace forty and nine cubits. And it passed through, and burned those Chaldeans it found about the furnace. And the Angel of the Lord came down into the furnace together with Azarias and his fellows, and smote the flame of the fire out of the furnace, and made the midst of the furnace as it had been a moist

καμίνου ὡς πνεῦμα δρόσου διασυρίζον· καὶ οὐχ ἥψατο αὐτῶν τὸ καθόλου τὸ πῦρ, οὐδὲ ἐλύπησεν οὐδὲ παρηνώχλησεν αὐτούς. Τότε οἱ τρεῖς ὡς ἐξ ἑνὸς στόματος ὕμνουν καὶ εὐλόγουν καὶ ἐδόξαζον τὸν Θεὸν ἐν τῇ καμίνῳ, λέγοντες·

Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν Πατέρων ἡμῶν, ὁ ὑπερύμνητος καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας· καὶ εὐλογημένον τὸ Ὄνομα τῆς δόξης σου τὸ ἅγιον, τὸ ὑπερύμνητον καὶ ὑπερυψούμενον εἰς τοὺς αἰῶνας. Εὐλογημένος εἶ ἐν τῷ Ναῷ τῆς ἁγίας δόξης σου, ὁ ὑπερύμνητος καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας. Εὐλογημένος εἶ ὁ βλέπων ἀβύσσους, ὁ καθήμενος ἐπὶ τῶν Χερουβίμ, ὁ ὑπερύμνητος καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας. Εὐλογημένος εἶ ὁ ἐπὶ θρόνου δόξης τῆς Βασιλείας σου, ὁ ὑπερύμνητος καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας. Εὐλογημένος εἶ ἐν τῷ στερεώματι τοῦ Οὐρανοῦ ὁ ὑπερύμνητος καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας.

Ηχος πλ. Β΄.

Τὸν Κύριον ὑμνεῖτε καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας.

whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying:

Blessed art thou, O Lord God of our fathers, and to be praised and exalted for ever; and blessed is thy glorious and holy name, and to be praised and exalted for ever. Blessed art thou in the holy Temple of thy glory, and to be praised and exalted for ever. Blessed art thou that beholdest the depths, and sittest upon the Cherubim, and to be praised and exalted for ever. Blessed art thou on the glorious throne of thy kingdom, and to be praised and exalted for ever. Blessed art thou in the firmament of Heaven, and to be praised and exalted for ever.

2ND PLAG. TONE.

Praise and magnify the Lord for ever.

Ὕμνος τῶν ἁγίων τριῶν Παίδων.

Εὐλογεῖτε πάντα τὰ ἔργα Κυρίου, τὸν Κύριον ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε Ἄγγελοι Κυρίου, Οὐρανοὶ Κύριου, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε ὕδατα πάντα τὰ ὑπεράνω τῶν Οὐρανῶν, πᾶσαι αἱ Δυνάμεις Κυρίου, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε ἥλιος καὶ σελήνη, ἄστρα τοῦ Οὐρανοῦ, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε φῶς καὶ σκότος, νύκτες καὶ ἡμέραι, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε πᾶς ὄμβρος καὶ δρόσος, πάντα τὰ πνεύματα, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε πῦρ καὶ καῦμα, ψῦχος καὶ καύσων, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Song of the Three Children.

O all ye works of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.

Praise and magnify . . .

O ye Angels of the Lord, and ye Heavens of the Lord, bless ye the Lord.

Praise and magnify . . .

O all ye waters that be above the Heavens, and all ye Powers of the Lord, bless ye the Lord.

Praise and magnify . . .

O ye sun and moon and ye stars of Heaven, bless ye the Lord.

Praise and magnify . . .

O ye light and darkness, ye nights and days, bless ye the Lord.

Praise and magnify . . .

O ye showers and dew and all ye winds, bless ye the Lord.

Praise and magnify . . .

O ye fire and warmth, ye cold and heat, bless ye the Lord.

Praise and magnify . . .

Εὐλογεῖτε δρόσοι καὶ νιφετοί, πάγοι καὶ ψῦχος, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε πάχναι καὶ χιόνες, ἀστραπαὶ καὶ νεφέλαι, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε γῆ, ὄρη καὶ βουνοὶ καὶ πάντα τὰ φυόμενα ἐν αὐτῇ, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε πηγαί, θάλασσα καὶ ποταμοί, κήτη καὶ πάντα τὰ κινούμενα ἐν τοῖς ὕδασι, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε πάντα τὰ πετεινὰ τοῦ Οὐρανοῦ, τὰ θηρία καὶ πάντα τὰ κτήνη, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε υἱοὶ τῶν ἀνθρώπων, εὐλογείτω Ἰσραήλ, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε Ἱερεῖς Κυρίου, δοῦλοι Κυρίου, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε πνεύματα καὶ ψυχαὶ Δικαίων, ὅσιοι καὶ ταπεινοὶ τῇ καρδίᾳ, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

O ye dews and snows, ye frosts and cold, bless ye the Lord.

Praise and magnify . . .

O ye frosts and snows, ye lightnings and clouds, bless ye the Lord.

Praise and magnify . . .

O ye earth, mountains and hills, and all things which grow in her, bless ye the Lord.

Praise and magnify . . .

O ye fountains, seas and rivers, whales and all that move in the waters, bless ye the Lord.

Praise and magnify . . .

O all ye fowls of Heaven, beasts and all cattle, bless ye the Lord.

Praise and magnify . . .

O ye sons of men, bless ye, and let Israel bless, the Lord.

Praise and magnify . . .

O ye Priests of the Lord, servants of the Lord, bless ye the Lord.

Praise and magnify.

O ye spirits and souls of the Righteous, holy and humble men of heart, bless ye the Lord.

Praise and magnify . . .

Εὐλογεῖτε Ἀνανία, Ἀζαρία, καὶ Μισαήλ, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογεῖτε Ἀπόστολοι, Προφῆται καὶ Μάρτυρες Κυρίου, τὸν Κύριον.

Τὸν Κύριον ὑμνεῖτε . . .

Εὐλογοῦμεν Πατέρα, Υἱὸν καὶ ἅγιον Πνεῦμα.

Τὸν Κύριον ὑμνοῦμεν καὶ ὑπερυψοῦμεν εἰς πάντας τοὺς αἰῶνας.

Αἰνοῦμεν, εὐλογοῦμεν καὶ προσκυνοῦμεν τὸν Κύριον.

Τὸν Κύριον ὑμνοῦμεν καὶ δοξολογοῦμεν εἰς πάντας τοὺς αἰῶνας.

Ὁ Διάκ. Τοῦ Κυρίου δεηθῶμεν.

Ὁ Ἱερεύς. Ὅτι ἅγιος εἶ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί,

Ὁ Διάκ. Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Οσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Ἀλληλούϊα.

Ὁ Διάκ. Πρόσχωμεν.

O Ananias, Azarias, and Misael, bless ye the Lord.

Praise and magnify . . .

O ye Apostles, Prophets and Witnesses of the Lord, bless ye the Lord.

Praise and magnify . . .

We bless the Father, Son, and Holy Ghost.

We praise and magnify the Lord for ever.

We praise, we bless, and we worship the Lord.

We praise and glorify the Lord for ever.

Deacon. Let us beseech the Lord.

Priest. For Thou our God art holy, and to Thee we ascribe glory, to the Father and to the Son and to the Holy Ghost, now, and for ever,

Deacon. And from all Ages to all Ages.

Choir. Amen.

So many of you as were baptized into Christ, have put on Christ. Alleluia.

Deacon. Let us attend.

Ηχος πλ. Α΄.

Προκείμενον. Πᾶσα ἡ γῆ προσκυνησάτωσάν σοι, καὶ ψαλάτωσάν σοι.

Στίχ. Ἀλαλάξατε τῷ Κυρίῳ πᾶσα ἡ γῆ.

Ὁ Διάκ. Σοφία.

Ὁ Ἀναγ. Πρὸς Ῥωμαίους Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα, Κεφ. στ΄. 3.

Ὁ Διάκ. Πρόσχωμεν.

Ὁ Ἀναγ. Ἀδελφοί, ὅσοι εἰς Χριστὸν ἐβαπτίσθημεν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν. Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα, ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρός, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ· εἰδότες ὅτι Χριστὸς

1ST PLAG. TONE.

The Offertory. All the earth shall worship Thee and sing of Thee.

Line. Sing unto the Lord, all the whole earth.

Deacon. Wisdom.

Reader. The reading is from Paul's Epistle to the Romans, chap. vi. 3.

Deacon. Let us attend.

Reader. Brethren, so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection : knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him : knowing that Christ being raised from the dead dieth no more ; death

ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει. Ὃ γὰρ ἀπέθανε τῇ ἁμαρτίᾳ, ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Ὁ Ἱερεύς. Εἰρήνη σοὶ τῷ ἀναγινώσκοντι, καὶ παντὶ τῷ λαῷ.

Ηχος βαρ.

Ἀνάστα ὁ Θεός, κρῖνον τὴν γῆν, ὅτι σὺ κατακληρονομήσεις ἐν πᾶσι τοῖς ἔθνεσι.

Στίχ. Ὁ Θεὸς ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρινεῖ.

Ἕως πότε κρίνετε ἀδικίαν, καὶ πρόσωπα ἁμαρτωλῶν λαμβάνετε;

Ἀνάστα ὁ Θεός, κρῖνον τὴν γῆν . . .

Στίχ. Κρίνατε ὀρφανῷ καὶ πτωχῷ, ταπεινὸν καὶ πένητα δικαιώσατε.

Ἀνάστα ὁ Θεός, κρῖνον τὴν γῆν . . .

Στίχ. Ἐξέλεσθε πένητα καὶ πτωχόν, ἐκ χειρὸς ἁμαρτωλοῦ ῥύσασθε αὐτόν.

Ἀνάστα ὁ Θεός, κρῖνον τὴν γῆν . . .

Στίχ. Οὐκ ἔγνωσαν, οὐδὲ συνῆκαν· ἐν

hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Priest. Peace be to thee, thou that readest, and to all the people.

Grave Tone.

Arise, O God, and judge Thou the earth: for Thou shalt take all heathen to Thine inheritance.

Lines. God standeth in the congregation of the gods; He is a Judge among gods.

How long will ye give wrong judgement, and accept the persons of the ungodly?

Arise, O God, and judge . . .

Lines. Judge the poor and fatherless, see that such as are in need and necessity have right.

Arise, O God, and judge . . .

Lines. Deliver the outcast and poor, save them from the hand of the ungodly.

Arise, O God, and judge . . .

Lines. They will not be learned nor under-

σκότει διαπορεύονται· σαλευθήτωσαν πάντα τὰ θεμέλια τῆς γῆς.

Ἀνάστα ὁ Θεός, κρῖνον τὴν γῆν . . .

Στίχ. Ἐγὼ εἶπα· Θεοί ἐστε καὶ υἱοὶ Ὑψίστου πάντες· ὑμεῖς δὲ ὡς ἄνθρωποι ἀποθνήσκετε καὶ ὡς εἷς τῶν ἀρχόντων πίπτετε.

Ἀνάστα ὁ Θεός, κρῖνον τὴν γῆν . . .

Ὁ Ἱερεύς. Σοφία. Ὀρθοί. Ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Ὁ Χορός. Καὶ τῷ πνεύματί σου.

Ὁ Διάκ. Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου τὸ Ἀνάγνωσμα, Κεφ. κή. 1.

Ὁ Ἱερεύς. Πρόσχωμεν.

Ὁ Διάκ. Ὀψὲ Σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν Σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνή, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον. Καὶ ἰδού, σεισμὸς ἐγένετο μέγας· Ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ· ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ

stand, but walk on still in darkness; all the foundations of the earth are out of course.

Arise, O God, and judge . . .

Lines. I have said, Ye are gods; and ye are all children of the Most Highest: but ye shall die like men, and fall like one of the princes.

Arise, O God, and judge . . .

Priest. Wisdom. Stand and attend. Let us hear the holy Gospel. Peace be with you.

Choir. And with thy spirit.

Deacon. The reading is from the holy Gospel according to St Matthew, chap. xxviii. 1.

Priest. Let us attend.

Deacon. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered

νεκροί. Ἀποκριθεὶς δὲ ὁ Ἄγγελος, εἶπε ταῖς γυναιξί· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γάρ, ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. Οὐκ ἔστιν ὧδε· ἠγέρθη γάρ, καθὼς εἶπε· δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. Καὶ ταχὺ πορευθεῖσαι, εἴπατε τοῖς Μαθηταῖς αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδού, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδού, εἶπον ὑμῖν. Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς Μαθηταῖς αὐτοῦ. Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς Μαθηταῖς αὐτοῦ, καὶ ἰδοὺ ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. Τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.

Πορευομένων δὲ αὐτῶν, ἰδού, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώτοις, λέγοντες, Εἴπατε, Ὅτι οἱ

and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay: and go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples

μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν, καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, καὶ ἰδόντες αὐτόν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν, καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδού, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

Καὶ καθεξῆς ἡ θεία Λειτουργία τοῦ Μεγ. Βασιλείου.

Ἀντὶ δὲ τοῦ Χερουβικοῦ ψάλλεται τὸ παρὸν Τροπάριον—

Ηχος πλ. Α΄.

Σιγησάτω πᾶσα σὰρξ βροτεία, καὶ στήτω

came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

And the rest of the Divine Liturgy of St Basil.

Instead of the Cherubic Hymn the following verse is sung—

1ST PLAG. TONE.

Let all mortal flesh keep silence and stand with

μετὰ φόβου καὶ τρόμου, καὶ μηδὲν γήϊνον ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ Βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων προσέρχεται σφαγιασθῆναι καὶ δοθῆναι εἰς βρῶσιν τοῖς πιστοῖς· προηγοῦνται δὲ τούτου οἱ χοροὶ τῶν Ἀγγέλων μετὰ πάσης ἀρχῆς καὶ ἐξουσίας, τὰ πολυόμματα Χερουβίμ, καὶ τὰ ἑξαπτέρυγα Σεραφίμ, τὰς ὄψεις καλύπτοντα καὶ βοῶντα τὸν ὕμνον· Ἀλληλούϊα, Ἀλληλούϊα, Ἀλληλούϊα.

Κοινωνικόν, Ηχος Δ΄.

Ἐξηγέρθη ὡς ὁ ὑπνῶν Κύριος, καὶ ἀνέστη σώζων ἡμᾶς. Ἀλληλούϊα.

Ἀντὶ δὲ τοῦ "Εἴδομεν τὸ φῶς" ψάλλεται τὸ παρὸν—

Ηχος Β΄.

Μνήσθητι, εὔσπλαγχε, καὶ ἡμῶν, καθὼς ἐμνημόνευσας τοῦ λῃστοῦ, ἐν τῇ βασιλείᾳ τῶν Οὐρανῶν.

fear and trembling, and lift itself above all earthly thought; for the King of kings and Lord of lords comes forth to be sacrificed and to be given for food to the faithful. He is preceded by the Choirs of the Angels with every Principality and Power, the many-eyed Cherubim, and the six-winged Seraphim which cover their faces and cry: Alleluia, Alleluia, Alleluia.

The Communion Hymn is in the 4th Tone.

So the Lord awaked as one out of sleep, and He is risen to save us. Alleluia.

Instead of "We have seen the true Light," the following is sung—

2ND TONE.

Of Thy Mercy, remember us also as thou didst remember the thief, in the Kingdom of Heaven.

ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ.

Ἀκολουθία τοῦ ὄρθρου.

Η ΑΝΑΣΤΑΣΙΣ.

Ὁ Ἱερεύς. Δεῦτε λάβετε φῶς ἐκ τοῦ ἀνεσπέρου φωτὸς καὶ δοξάσατε Χριστὸν τὸν ἀναστάντα ἐκ νεκρῶν. (τρίς.)

Ηχος πλ. Β΄.

Ὁ Χορός. Τὴν Ἀνάστασίν σου, Χριστὲ Σωτήρ, Ἄγγελοι ὑμνοῦσιν ἐν Οὐρανοῖς· καὶ ἡμᾶς τοὺς ἐπὶ γῆς καταξίωσον, ἐν καθαρᾷ καρδίᾳ σε δοξάζειν.

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

Τὸ Εὐαγγέλιον ἐκ τοῦ κατὰ Μάρκον, Κεφ. ιστ΄ 1.

Ὁ Ἱερεύς. Διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. Καὶ λίαν

EASTER SUNDAY.

Morning Service.

THE RESURRECTION.

Priest. Come ye and receive light from the unwaning Light, and glorify Christ, Who arose from the dead. (Thrice.)

2ND PLAG. TONE.

Choir. The Angels in Heaven praise Thy Resurrection, O Christ, our Saviour; make us on earth worthy with pure hearts to glorify Thee.

Deacon. Let us supplicate . . . (see page 24).

The Gospel according to Mark, chap. xvi. 1.

Priest. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the

πρωΐ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. Καὶ ἔλεγον πρὸς ἑαυτὰς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκήν· καὶ ἐξεθαμβήθησαν. Ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. Ἀλλ' ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. Καὶ ἐξελθοῦσαι ταχὺ ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

Ὁ Χορός. Δόξα σοι, Κύριε, δόξα σοι.

Ὁ Ἱερεύς. Δόξα τῇ ἁγίᾳ καὶ ὁμοουσίῳ καὶ ζωοποιῷ καὶ ἀδιαιρέτῳ Τριάδι, πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Ἱερεύς. Χριστὸς ἀνέστη ἐκ νεκρῶν,

morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man: for they were afraid.

Choir. Glory to Thee, O Lord, glory to Thee.

Priest. Glory to the holy and consubstantial and life-giving and undivided Trinity, always, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Priest. Christ has risen from the dead, by death

θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι ζωὴν χαρισάμενος.

Στίχ. α'. Ἀναστήτω ὁ Θεός, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ, καὶ φυγέτωσαν ἀπὸ προσώπου αὐτοῦ οἱ μισοῦντες αὐτόν.

Ὁ Χορός. Χριστὸς ἀνέστη . . .

Ὁ Ἱερεύς. Στίχ. β'. Ὡς ἐκλείπει καπνός, ἐκλειπέτωσαν, ὡς τήκεται κηρὸς ἀπὸ προσώπου πυρός.

Ὁ Χορός. Χριστὸς ἀνέστη . . .

Ὁ Ἱερεύς. Στίχ. γ'. Οὕτως ἀπολοῦνται οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ Θεοῦ· καὶ οἱ δίκαιοι εὐφρανθήτωσαν.

Ὁ Χορός. Χριστὸς ἀνέστη . . .

Ὁ Ἱερεύς. Στίχ. δ'. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος, ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Χριστὸς ἀνέστη . . .

Δόξα . . . Νῦν, καὶ ἀεὶ . . .

Χριστὸς ἀνέστη . . .

Ὁ Διάκ. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν (ὅρα σελ. 19).

Καὶ ἡ Ἐκφώνησις: Ὅτι πρέπει σοι πάσα δόξα . . . (σελ. 21).

trampling upon Death, and has bestowed Life upon those in the tombs.

Line 1. Let God arise, and let His enemies be scattered; let them also that hate Him flee before Him.

Choir. Christ has risen . . .

Priest. Line 2. Like as the smoke vanisheth, they shall vanish, and like as wax melteth before the fire.

Choir. Christ has risen . . .

Priest. Line 3. So shall the ungodly perish at the presence of God, but let the righteous rejoice.

Choir. Christ has risen . . .

Priest. Line 4. This is the day which the Lord hath made: we will rejoice and be glad in it.

Christ has risen . . .

Glory be . . . Now, and for ever . . .

Christ has risen . . .

Deacon. In peace let us beseech the Lord (see page 19).

And the Exclamation: For to Thee belong all glory . . . (page 21).

Ωδη Α'. Ηχος Α'.

Εἱρμός. "'Αναστάσεως ἡμέρα λαμπρυν-
" θῶμεν λαοί· Πάσχα Κυρίου, Πάσχα: ἐκ
" γὰρ θανάτου πρὸς ζωὴν καὶ ἐκ γῆς πρὸς
" οὐρανὸν Χριστὸς ὁ Θεὸς ἡμᾶς διεβίβασεν,
" ἐπινίκιον ᾄδοντας."

Ωδη Γ'.

Εἱρμός. " Δεῦτε πόμα πίωμεν καινόν, οὐκ
" ἐκ πέτρας ἀγόνου τερατουργούμενον, ἀλλ'
" ἀφθαρσίας πηγήν, ἐκ τάφου ὀμβρήσαντος
" Χριστοῦ, ἐν ᾧ στερεούμεθα."

Ωδη Δ'.

Εἱρμός. "'Επὶ τῆς θείας φυλακῆς, ὁ
" θεηγόρος 'Αββακούμ, στήτω μεθ' ἡμῶν,
" καὶ διεκνύτω, φαεσφόρον Ἄγγελον, δια-
" πρυσίως λέγοντα· Σήμερον σωτηρία τῷ
" κόσμῳ, ὅτι ἀνέστη Χριστὸς ὡς παντο-
" δύναμος.

Ωδη Ε'.

Εἱρμός. "'Ορθρίσωμεν ὄρθρου βαθέος,
" καὶ ἀντὶ μύρου, τὸν ὕμνον προσοίσομεν τῷ
" Δεσπότῃ, καὶ Χριστὸν ὀψόμεθα, δικαιοσύνης
" ἥλιον, πᾶσι ζωὴν ἀνατέλλοντα.

1ST ODE. 1ST TONE.

Hymn. "It is the Day of Resurrection. O "people, let us be glorious in splendour. Pascha! "Pascha of the Lord! For Christ, our God, hath "passed us, who sing the triumphal hymn, from "death unto life and from earth unto heaven."

3RD ODE.

Hymn. "Come, let us drink a new draught, "not one marvellously brought forth from a barren "rock, but the source of incorruption which "springs forth from the grave of Christ, in Whom "we are firmly established."

4TH ODE.

Hymn. "May the inspired prophet Habakkuk "with us keep the divine watch, and show forth "the radiant Angel, who with piercing voice "declared: To-day brings salvation to the world, "for Christ has risen as almighty."

5TH ODE.

Hymn. "Let us in the deep dawn arise, "and, instead of myrrh, offer an hymn to the "Master, and we shall see Christ, the Sun of "Righteousness, who causes life to dawn for all."

Ωδη ΣΤ'.

Εἱρμός. "Κατῆλθες ἐν τοῖς κατωτάτοις "τῆς γῆς, καὶ συνέτριψας μοχλοὺς αἰωνίους, "κατόχους πεπεδημένων Χριστέ, καὶ τρι- "ήμερος, ὡς ἐκ κήτους Ἰωνᾶς, ἐξανέστης τοῦ "τάφου."

Ηχος πλ. Δ'.

Κοντάκιον. Εἰ καὶ ἐν τάφῳ κατῆλθες, ἀθάνατε, ἀλλὰ τοῦ Ἅδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητής, Χριστὲ ὁ Θεός, γυναιξὶ μυροφόροις φθεγξάμενος, χαίρετε, καὶ τοῖς σοῖς ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Ὁ Οἶκος. Τὸν πρὸ ἡλίου Ἥλιον, δύναντα ποτὲ ἐν τάφῳ, προέφθασαν πρὸς ὄρθρον, ἐκζητοῦσαι, ὡς ἡμέραν, Μυροφόροι κόραι, καὶ πρὸς ἀλλήλας ἐβόων· Ὦ φίλαι, δεῦτε τοῖς ἀρώμασιν ὑπαλείψωμεν Σῶμα ζωηφόρον καὶ τεθαμμένον· Σάρκα ἀνιστῶσαν τὸν παραπεσόντα Ἀδάμ, κείμενον ἐν τῷ μνήματι· ἄγωμεν, σπεύσωμεν, ὥσπερ οἱ Μάγοι, καὶ προσκυνήσωμεν καὶ προσκομίσωμεν τὰ μύρα ὡς δῶρα τῷ μὴ ἐν σπαργάνοις, ἀλλ' ἐν σινδόνι ἐνειλημένῳ· καὶ κλαύσωμεν καὶ κράξωμεν·

6TH ODE.

Hymn. "Thou didst descend, O Christ, into "the nethermost parts of the earth and didst "shatter the everlasting bars, which held fast "those who were fettered; and on the third day, "like Jonah from the whale, Thou didst arise from "the tomb."

4TH PLAG. TONE.

Collect. O Christ our God, though Thou didst descend into the grave, yet didst Thou overthrow the power of Hades and rise as an Immortal Conqueror. Thou didst greet the Myrrh-bearing women, and to Thine Apostles give peace, and to the fallen bring resurrection.

Stanza. The Myrrh-bearing maidens anticipated the dawn and sought, as those who seek the day, their Sun, Who was before the sun and Who had once submitted to the grave. And they cried to each other: O friends, come, let us anoint with spices His quickening and buried Body; the Flesh Which raised up the fallen Adam, and which now lies in the tomb. Let us go, like the Magi; let us hasten and let us worship; and let us bring myrrh as a gift to Him, Who is wrapped, not now in swathing-bands, but in a winding-sheet. Let

Ὦ Δέσποτα, ἐξεγέρθητι, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Τῇ ἁγίᾳ καὶ μεγάλῃ Κυριακῇ τοῦ Πάσχα, αὐτὴν τὴν ζωηφόρον Ἀνάστασιν ἑορτάζομεν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Στίχ. Χριστὸς κατελθὼν πρὸς πάλην Ἅδου μόνος.

Λαβὼν ἀνῆλθε πολλὰ τῆς νίκης σκῦλα.

Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἀνάστασιν Χριστοῦ θεασάμενοι, προσκυνήσωμεν ἅγιον Κύριον, Ἰησοῦν τὸν μόνον ἀναμάρτητον. Τὸν Σταυρόν σου Χριστὲ προσκυνοῦμεν, καὶ τὴν Ἁγίαν σου Ἀνάστασιν ὑμνοῦμεν καὶ δοξάζομεν· σὺ γὰρ εἶ Θεὸς ἡμῶν, ἐκτός σου ἄλλον οὐκ οἴδαμεν, τὸ ὄνομά σου ὀνομάζομεν. Δεῦτε πάντες οἱ πιστοὶ προσκυνήσωμεν τὴν τοῦ Χριστοῦ ἁγίαν Ἀνάστασιν. Ἰδοὺ γὰρ ἦλθε διὰ τοῦ Σταυροῦ χαρὰ ἐν ὅλῳ τῷ κόσμῳ. Διὰ παντὸς εὐλογοῦντες τὸν Κύριον, ὑμνοῦμεν τὴν Ἀνάστασιν αὐτοῦ. Σταυρὸν γὰρ ὑπομείνας δι' ἡμᾶς, θανάτῳ θάνατον ὤλεσε.

us weep and cry: O Master, raise Thyself up, and to the fallen bring resurrection.

On Easter Sunday the life-giving Resurrection of our Lord and God and Saviour Jesus Christ is celebrated.

Lines. Christ, going down alone to the struggle with Hades,
Came forth again and brought with Him plenteous spoils of victory.
To Him be the glory and the power, from all Ages to all Ages. Amen.

Let us who have beheld the Resurrection of Christ worship our Holy Lord Jesus, Who is alone without sin. We worship Thy Cross, O Christ, and praise and glorify Thy Holy Resurrection; for Thou art our God, and we know none other beside Thee, and we call upon Thy Name. Come, all ye faithful, let us worship Christ's Holy Resurrection, for behold, through the Cross joy has come to the whole world. We praise His Resurrection and for ever glorify the Lord. He endured the Cross for us, and by death destroyed Death.

Ἀναστὰς ὁ Ἰησοῦς, ἀπὸ τοῦ τάφου, καθὼς προεῖπεν, ἔδωκεν ἡμῖν τὴν αἰώνιον ζωὴν καὶ μέγα ἔλεος.

Ωδη Ζ'.

Εἱρμός. "Ο Παῖδας ἐκ καμίνου ῥυσά-
" μενος, γενόμενος ἄνθρωπος, πάσχει ὡς
" θνητός, καὶ διὰ πάθους τὸ θνητόν, ἀφθαρ-
" σίας ἐνδύει εὐπρέπειαν, ὁ μόνος εὐλογητὸς
" τῶν Πατέρων, Θεὸς καὶ ὑπερένδοξος."

Αἰνοῦμεν, εὐλογοῦμεν καὶ προσκυνοῦμεν τὸν Κύριον.

Ωδη Η'.

Εἱρμός. " Αὕτη ἡ κλητὴ καὶ ἁγία ἡμέρα,
" ἡ μία τῶν Σαββάτων, ἡ βασιλὶς καὶ κυρία,
" ἑορτῶν ἑορτή, καὶ πανήγυρίς ἐστι πανηγύ-
" ρεων, ἐν ᾗ εὐλογοῦμεν Χριστὸν εἰς τοὺς
" αἰῶνας."

Ὁ Διάκ. Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτὸς ἐν ὕμνοις τιμῶντες μεγαλύνομεν.

Ηχος Α'.

Μεγαλυνάρια. Μεγάλυνον ψυχή μου, τὸν ἐξαναστάντα, τριήμερον ἐκ τάφου, Χριστὸν τὸν ζωοδότην.

Jesus, having risen from the grave, as He foretold, has given to us Eternal Life and the Great Mercy.

7TH ODE.

Hymn. "The only blessed and ever-glorious "God of our fathers, Who redeemed the Chil- "dren from the furnace, became man, and as "mortal suffers, and through suffering clothes "mortality with the grace of incorruption."

We praise, we bless, and we worship the Lord.

8TH ODE.

Hymn. "This is the holy and chosen Day, "the first of Sabbaths, the Mistress and Queen, "the feast of feasts and the festival of festivals, "and on it Christ is glorified unto all Ages."

Deacon. We magnify the Theotokos and Mother of Light, and honour her with hymns.

1ST TONE.

A Magnificat. Magnify, O my soul, Christ, the Lifegiver, Who arose from the grave on the third day.

Εἱρμός. "Φωτίζου, φωτίζου, ἡ νέα "Ἱερουσαλήμ, ἡ γὰρ δόξα Κυρίου, ἐπὶ σὲ "ἀνέτειλε. Χόρευε νῦν, καὶ ἀγάλλου Σιών· "σὺ δὲ ἁγνή, τέρπου Θεοτόκε, ἐν τῇ ἐγέρσει "τοῦ τόκου σου."

Μεγάλυνον ψυχή μου, τὸν ἐθελουσίως, παθόντα καὶ ταφέντα, καὶ ἐξαναστάντα, τριήμερον ἐκ τάφου.

Φωτίζου, φωτίζου . . .

Χριστὸς τὸ καινὸν Πάσχα, τὸ ζωόθυτον θῦμα, ἀμνὸς Θεοῦ ὁ αἴρων, τὴν ἁμαρτίαν κόσμου.

Ὦ θείας! ὦ φίλης! ὦ γλυκυτάτης σου φωνῆς, μεθ' ἡμῶν ἀψευδῶς γάρ, ἐπηγγείλω ἔσεσθαι, μέχρι τερμάτων αἰῶνος, Χριστέ· ἣν οἱ πιστοί, ἄγκυραν ἐλπίδος, κατέχοντες ἀγαλλόμεθα.

Μαγδαληνὴ Μαρία, προσέδραμε τῷ τάφῳ, καὶ τὸν Χριστὸν ἰδοῦσα, ὡς κηπουρὸν ἠρώτα.

Ὦ Πάσχα τὸ μέγα, καὶ ἱερώτατον Χριστέ· ὦ σοφία καὶ Λόγε, τοῦ Θεοῦ καὶ δύναμις· δίδου ἡμῖν ἐκτυπώτερον, σοῦ μετασχεῖν, ἐν τῇ ἀνεσπέρῳ ἡμέρᾳ τῆς βασιλείας σου.

Ἄγγελος ἐξαστράπτων, ταῖς Γυναιξὶν ἐβόα· Παύσασθε τῶν δακρύων, ὅτι Χριστὸς ἀνέστη.

Hymn. "Shine, shine, O New Jerusalem!
"for the glory of the Lord has risen upon thee.
"Rejoice and be glad, O Sion; and thou, O pure
"Theotokos, exult in the Resurrection of Him
"Whom thou didst bear."

Magnify, O my soul, Him Who willingly suffered and was buried, and arose from the grave on the third day.

Shine, shine . . .

Christ is the new Pascha, the sacrificed victim, the Lamb of God, that taketh away the sin of the world.

O divine and beloved and most sweet words! Thou, O Christ, hast truly promised that Thou wouldest be with us unto the end of all Ages. Wherefore we, the faithful, rejoice, holding these Thy words as an anchor of hope.

Mary Magdalene ran to the sepulchre, and she saw the Christ, and spoke to Him as to the gardener.

O Great and Holiest Pascha, Christ! O Wisdom, Word, and Power of God! Grant to us a most clear sign that we shall share with Thee in the unwaning Day of Thy Kingdom.

The radiant Angel cried to the women: Cease your tears, for Christ has arisen.

Ἐξύπνησας ὑπνώσας, νεκροὺς τοὺς ἀπ' αἰῶνος, βασιλικῶς βρυχήσας, ὡς ἐξ Ἰούδα λέων.

Ὅτι Χριστὸς ἀνέστη, τὸν θάνατον πατήσας, καὶ τοὺς νεκροὺς ἐγείρας, λαοὶ ἀγαλλιᾶσθε.

Σήμερον πᾶσα κτίσις, ἀγάλλεται καὶ χαίρει, ὅτι Χριστὸς ἀνέστη, καὶ ᾅδης ἐσκυλεύθη.

Σήμερον ὁ Δεσπότης, ἐσκύλευσε τὸν ᾅδην, ἐγείρας τοὺς δεσμίους, οὓς ἀπ' αἰῶνος εἶχε, δεινῶς κεκρατημένους.

Δόξα Πατρὶ . . .

Μεγάλυνον ψυχή μου, τῆς τρισυποστάτου, καὶ ἀδιαιρέτου, Θεότητος τὸ κράτος.

Νῦν, καὶ ἀεὶ . . .

Χαῖρε, Παρθένε, χαῖρε, χαῖρε εὐλογημένη, χαῖρε δεδοξασμένη· σὸς γὰρ υἱὸς ἀνέστη, τριήμερος ἐκ τάφου.

Ὁ Ἄγγελος ἐβόα, τῇ Κεχαριτωμένῃ, Ἁγνὴ Παρθένε χαῖρε, καὶ πάλιν ἐρῶ χαῖρε, ὁ σὸς Υἱὸς ἀνέστη τριήμερος ἐκ τάφου.

Καταβασία. Φωτίζου, φωτίζου . . . (ὅρα σελ. 273).

Ὁ Διάκ. Ἔτι καὶ ἔτι . . . (ὅρα σελ. 34).

Roaring royally, like the Lion of Judah, Thou hast slept, and Thou hast awakened from sleep those dead from all Ages.

Ye people, rejoice, for Christ has risen, trampling on Death, and He has raised up the dead.

To-day all creation rejoices and is glad, for Christ has risen and Hades has been despoiled.

To-day the Master despoiled Hades and raised up the prisoners whom, from all Ages, it had held in bitter bondage.

Glory be to the Father . . .

Magnify, O my soul, the Might of the Three Persons of the Undivided Godhead.

Now, and for ever . . .

Hail! hail! Blessed and glorified Virgin, hail! Thy Son has risen from the grave on the third day.

The Angel cried to her who was full of grace: Hail! holy Virgin, and again I say, hail! Thy Son has risen from the grave on the third day.

Gradual. Shine, shine . . . (see page 273).

Deacon. Again and again . . . (see page 34).

Ηχος Β'.

Ἐξαποστειλάριον. Σαρκὶ ὑπνώσας ὡς θνητός, ὁ Βασιλεὺς καὶ Κύριος, τριήμερος ἐξανέστης, Ἀδὰμ ἐγείρας ἐκ φθορᾶς, καὶ καταργήσας θάνατον. Πάσχα τῆς ἀφθαρσίας, τοῦ κόσμου σωτήριον. (τρίς.)

Οἱ Αἶνοι (ὅρα σελ. 35).

Ψάλλομεν στιχηρὰ ἀναστάσιμα τῆς ὀκτωήχου δ'. καὶ τοῦ Πάσχα δ'.—

Αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις αὐτοῦ . . .

Ηχος Α'.

Ὑμνοῦμέν σου Χριστέ, τὸ σωτήριον Πάθος, καὶ δοξάζομέν σου τὴν Ἀνάστασιν.

Αἰνεῖτε αὐτὸν ἐν ἤχῳ σάλπιγγος . . .

Ὁ Σταυρὸν ὑπομείνας, καὶ τὸν θάνατον καταργήσας, καὶ ἀναστὰς ἐκ τῶν νεκρῶν, εἰρήνευσον ἡμῶν τὴν ζωὴν, Κύριε, ὡς μόνος παντοδύναμος.

Αἰνεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ . . .

Ὁ τὸν Ἅδην σκυλεύσας, καὶ τὸν ἄνθρωπον ἀναστήσας, τῇ ἀναστάσει σου, Χριστέ, ἀξίωσον ἡμᾶς, ἐν καθαρᾷ καρδίᾳ, ὑμνεῖν καὶ δοξάζειν σε.

2ND TONE.

Canticle. O King and Lord, in the flesh Thou didst sleep as mortal and arise on the third day. Thou didst raise up Adam from corruption and annul Death. O Pascha of incorruption, Salvation of the world. (Thrice.)

The Praises (see page 35).

The following four chants of the Resurrection are sung, and four chants of the Pascha—

Praise Him for His mighty acts . . .

1ST TONE.

We praise, O Christ, Thy saving Passion, and glorify Thy Resurrection.

Praise Him in the sound of the trumpet . . .

Thou, O Lord, Who hast endured the Cross, annulled Death, and arisen from the dead, do Thou, as alone Almighty, give us peace in our life.

Praise Him in the cymbals and dances . . .

Thou, O Christ, Who hast despoiled Hades and raised up mankind by Thy Resurrection, do Thou make us worthy with pure heart to praise and glorify Thee.

Αἰνεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις . . .
Τὴν θεοπρεπῆ σου συγκατάβασιν δοξάζοντες, ὑμνοῦμέν σε Χριστέ. Ἐτέχθης ἐκ Παρθένου καὶ ἀχώριστος ὑπῆρχες τῷ Πατρί. Ἔπαθες ὡς ἄνθρωπος, καὶ ἑκουσίως ὑπέμεινας σταυρόν. Ἀνέστης ἐκ τοῦ τάφου, ὡς ἐκ παστάδος προελθών, ἵνα σώσῃς τὸν κόσμον. Κύριε, δόξα σοι.

Στίχ. Ἀναστήτω ὁ Θεός, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ, καὶ φυγέτωσαν ἀπὸ προσώπου αὐτοῦ οἱ μισοῦντες αὐτόν.

Ηχος πλ. Α΄.

Πάσχα ἱερὸν ἡμῖν σήμερον ἀνεδέδεικται· Πάσχα καινόν, Ἅγιον· Πάσχα μυστικόν· Πάσχα πανσεβάσμιον· Πάσχα Χριστὸς ὁ λυτρωτής· Πάσχα ἄμωμον· Πάσχα μέγα· Πάσχα τῶν πιστῶν· Πάσχα, τὸ πύλας ἡμῖν τοῦ Παραδείσου ἀνοῖξαν· Πάσχα, πάντας ἁγιάζον πιστούς.

Στίχ. Ὡς ἐκλείπει καπνός, ἐκλειπέτωσαν, ὡς τήκεται κηρὸς ἀπὸ προσώπου πυρός.

Δεῦτε ἀπὸ θέας Γυναῖκες εὐαγγελίστριαι, καὶ τῇ Σιὼν εἴπατε· Δέχου παρ' ἡμῶν χαρᾶς

Praise Him upon the well-tuned cymbals . . .
We praise Thee, O Christ, and glorify Thy divine humiliation. Thou wast born from a Virgin, but didst remain inseparably with the Father. Thou didst suffer as man, and didst of Thine own will endure the Cross. Thou didst arise from the tomb, coming forth from it as from a bridal chamber, that Thou mightest save the world. O Lord, glory to Thee.

Line. Let God arise, and let His enemies be scattered: let them also that hate Him flee before Him.

1ST PLAG. TONE.

A sacred Pascha has been to-day shewn forth to us. A new and holy Pascha; a mystic Pascha. An all-venerable Pascha; a Pascha which is Christ the Redeemer. A spotless Pascha, a great Pascha, a Pascha of the faithful. A Pascha which has opened to us the gates of Paradise. A Pascha which hallows all the faithful.

Line. Like as the smoke vanisheth, let them vanish, and like as wax melteth before the fire.

Come from that scene, O women, bearers of good tidings, and say to Zion: Receive from us

εὐαγγέλια, τῆς Ἀναστάσεως Χριστοῦ· τέρπου, χόρευε καὶ ἀγάλλου Ἱερουσαλήμ, τὸν Βασιλέα Χριστόν, θεασαμένη ἐκ τοῦ μνήματος, ὡς νυμφίον προερχόμενον.

Στίχ. Οὕτως ἀπολοῦνται οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ Θεοῦ· καὶ οἱ δίκαιοι εὐφρανθήτωσαν.

Αἱ Μυροφόροι γυναῖκες, ὄρθρου βαθέος, ἐπιστᾶσαι πρὸς τὸ μνῆμα τοῦ Ζωοδότου, εὗρον Ἄγγελον, ἐπὶ τὸν λίθον καθήμενον, καὶ αὐτὸς προσφθεγξάμενος αὐταῖς οὕτως ἔλεγε· Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; τί θρηνεῖτε τὸν ἄφθαρτον ὡς ἐν φθορᾷ; ἀπελθοῦσαι κηρύξατε τοῖς αὐτοῦ μαθηταῖς.

Στίχ. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος, ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Πάσχα τὸ τερπνόν· Πάσχα Κυρίου, Πάσχα· Πάσχα πανσεβάσμιον ἡμῖν ἀνέτειλε· Πάσχα ἐν χαρᾷ ἀλλήλους περιπτυξώμεθα· ὦ Πάσχα λύτρον λύπης! καὶ γὰρ ἐκ τάφου σήμερον, ὥσπερ ἐκ παστοῦ ἐκλάμψας Χριστός, τὰ γύναια χαρᾶς ἔπλησε, λέγων· Κηρύξατε Ἀποστόλοις.

Δόξα Πατρὶ . . . Νῦν, καὶ ἀεὶ . . .

the tidings of joy, of the Resurrection of Christ. Exult, rejoice, and be glad, O Jerusalem, for thou dost see Christ the King as a bridegroom come forth from the tomb.

Line. So shall the ungodly perish at the presence of God, but let the righteous rejoice.

The Myrrh-bearing women at deep dawn drew near to the tomb of the Giver of Life, and they found an Angel sitting upon the stone, and he cried to them and said: Why seek ye the Living among the dead? Why mourn ye the Incorruptible amid corruption? Go ye, proclaim to His disciples.

Line. This is the day which the Lord hath made; we will rejoice and be glad in it.

A Pascha of delight, a Pascha of the Lord, Pascha; an all-venerable Pascha has dawned for us; a Pascha on which let us embrace one another with joy, O Pascha, ransom from sorrow! From the tomb as from a bridal chamber Christ to-day shone forth, and filled the women with joy, saying: Proclaim ye to the Apostles.

Glory be . . . Now, and for ever . . .

Ἀναστάσεως ἡμέρα, καὶ λαμπρυνθῶμεν τῇ πανηγύρει καὶ ἀλλήλους περιπτυξώμεθα· εἴπωμεν, ἀδελφοί, καὶ τοῖς μισοῦσιν ἡμᾶς· συγχωρήσωμεν πάντα τῇ Ἀναστάσει, καὶ οὕτω βοήσωμεν· Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν χαρισάμενος.

Εἶτα τό, Χριστὸς ἀνέστη . . . ἐκ δευτέρου.

Καὶ καθεξῆς, ἡ θεία Λειτουργία τοῦ Ἁγίου Ἰωάννου τοῦ Χρυσοστόμου.

Ο ΑΠΟΣΤΟΛΟΣ.

Ηχος πλ. Δ΄.

Προκείμενον. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ·

Στίχ. Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Πράξεων τῶν Ἀποστόλων τὸ Ἀνάγνωσμα, Κεφ. α΄. 1.

Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος

It is the Day of Resurrection: let us be glorious in splendour for the festival, and let us embrace one another. Let us speak also, O brethren, to those that hate us, and in the Resurrection let us forgive all things, and so let us cry: Christ has arisen from the dead, by death trampling upon Death, and has bestowed Life upon those in the tombs.

Christ has arisen . . . is repeated twice.

Then the Divine Liturgy of St John Chrysostom.

THE EPISTLE.

4TH PLAG. TONE.

Offertory. This is the day which the Lord hath made: we will rejoice and be glad in it.

Line. Confess to the Lord, that He is good, and that His mercy endureth for ever.

The reading is from the Acts of the Apostles, chap. i. 1.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. until the day in which he was taken up, after that he through the Holy Ghost had given command-

Ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη. Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ Πατρός, "ἣν ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι Ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας." Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, "Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλειαν τῷ Ἰσραήλ;" Εἶπε δὲ πρὸς αὐτούς, "Οὐχ ὑμῶν ἐστι γνῶναι χρόνους ἢ καιροὺς οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ Ἁγίου Πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς."

ΤΟ ΕΥΑΓΓΕΛΙΟΝ.

Ἐκ τοῦ κατὰ Ἰωάννην, Κεφ. α'. ι.

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν

ments unto the apostles whom he had chosen. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

THE GOSPEL.

John i. 1.

In the beginning was the Word, and the Word was with God, and the Word was God. The

ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ· οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω· εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός,) πλήρης χάριτος καὶ ἀληθείας.

same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, Οὗτος ἦν ὃν εἶπον, "Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν." Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

Μετὰ δὲ τὴν ὀπισθάμβωνον εὐχὴν ἀναγινώσκεται ὑπὸ τοῦ Ἱερέως ὁ κατηχητικὸς λόγος τοῦ Ἁγίου Ἰωάννου τοῦ Χρυσοστόμου.

Εἴτις εὐσεβὴς καὶ φιλόθεος, ἀπολαυέτω τῆς καλῆς ταύτης καὶ λαμπρᾶς πανηγύρεως. Εἴτις δοῦλος εὐγνώμων, εἰσελθέτω χαίρων εἰς τὴν χαρὰν τοῦ κυρίου αὐτου. Εἴ τις ἔκαμε νηστεύων, ἀπολαυέτω νῦν τὸ δηνάριον. Εἴτις ἀπὸ τῆς πρώτης ὥρας εἰργάσατο, δεχέσθω σήμερον τὸ δίκαιον ὄφλημα. Εἴτις μετὰ τὴν τρίτην ἦλθεν, εὐχαρίστως ἑορτασάτω. Εἴτις μετὰ τὴν ἕκτην ἔφθασε, μηδὲν ἀμφιβαλλέτω· καὶ γὰρ οὐδὲν ζημιοῦται. Εἴτις ὑστέρησεν εἰς τὴν ἐνάτην, προσελθέτω, μηδὲν ἐνδοιάζων. Εἴτις εἰς μόνην ἔφθασε τὴν ἑνδεκάτην, μὴ φοβηθῇ τὴν βραδύτητα· φιλότιμος γὰρ ὢν ὁ Δεσπότης, δέχεται τὸν ἔσχατον, καθάπερ

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received. and grace for grace. For the Law was given by Moses, but grace and truth came by Jesus Christ.

After the Prayer behind the Ambon, the Priest reads the following discourse by St John Chrysostom.

If any be pious and a lover of God, let him take part in this fair and radiant festival. If any be an honest servant, let him come in and rejoice in the joy of his Lord. If any have wearied himself with fasting, let him take part now in the recompense. If any have worked from the first hour, let him receive to-day his just dues. If any have come at the third, let him feast with thankfulness. If any have arrived at the sixth, in no wise let him be in doubt; in no way shall he suffer loss. If any be later than the ninth, let him draw near, let him not waver. If any arrive only at the eleventh, let him not be fearful for his slowness, for the Master is munificent, and receives the last even

καὶ τὸν πρῶτον. Ἀναπαύει τὸν τῆς ἑνδεκάτης, ὡς τὸν ἐργασάμενον ἀπὸ τῆς πρώτης. Καὶ τὸν ὕστερον ἐλεεῖ, καὶ τὸν πρῶτον θεραπεύει. Κἀκείνῳ δίδωσι, καὶ τούτῳ χαρίζεται. Καὶ τὰ ἔργα δέχεται, καὶ τὴν γνώμην ἀσπάζεται. Καὶ τὴν πρᾶξιν τιμᾷ, καὶ τὴν πρόθεσιν ἐπαινεῖ. Οὐκοῦν εἰσέλθετε πάντες εἰς τὴν χαρὰν τοῦ Κυρίου ἡμῶν· καὶ πρῶτοι καὶ δεύτεροι τὸν μισθὸν ἀπολάβετε. Πλούσιοι καὶ πένητες, μετ' ἀλλήλων χορεύσατε. Ἐγκρατεῖς καὶ ῥᾳθυμοι, τὴν ἡμέραν τιμήσατε. Νηστεύσαντες καὶ μὴ νηστεύσαντες, εὐφράνθητε σήμερον. Ἡ τράπεζα γέμει, τρυφήσατε πάντες. Ὁ μόσχος πολύς, μηδεὶς ἐξέλθῃ πεινῶν. Πάντες ἀπολαύετε τοῦ συμποσίου τῆς πίστεως. Πάντες ἀπολαύσατε τοῦ πλούτου τῆς χρηστότητος. Μηδεὶς θρηνείτω πενίαν· ἐφάνη γὰρ ἡ κοινὴ βασιλεία. Μηδεὶς ὀδυρέσθω πταίσματα· συγγνώμη γὰρ ἐκ τοῦ τάφου ἀνέτειλε. Μηδεὶς φοβείσθω θάνατον· ἠλευθέρωσε γὰρ ἡμᾶς ὁ τοῦ Σωτῆρος θάνατος. Ἔσβεσεν αὐτόν, ὑπ' αὐτοῦ κατεχόμενος. Ἐσκύλευσε τὸν ᾅδην, ὁ κατελθὼν εἰς τὸν ᾅδην. Ἐπίκρανεν αὐτόν, γευσάμενον τῆς σαρκὸς αὐτοῦ· καὶ τοῦτο

as the first. He giveth rest to him of the eleventh, even as to him who has wrought from the first hour. And He is merciful to the last, and provides for the first. And to this one He gives, and to that one He shews kindness. And he receives their labours, and acknowledges the purpose. And he honours the action and praises the intention. Wherefore enter ye all into the joy of our Lord, and let the first and the second take part in the reward. Ye rich and ye poor, join hands together. Ye strong and ye heedless, do honour to this day. Ye who fast and ye who fast not, be glad to-day. The table is full: do ye all fare sumptuously. The calf is ample: let no one go forth unsatisfied. Let all take part in the banquet of Faith. Let all take part in the wealth of Righteousness. Let no one lament for poverty, for the Kingdom is made manifest for all. Let no one bewail transgressions, for forgiveness has dawned from the tomb. Let no one be fearful of Death, for the death of the Saviour has set us free. He has quenched it by being subdued by it. He Who came down into Hades, despoiled Hades; and Hades was embittered when it tasted of His Flesh. Isaiah, anticipating this, cried and said:

προλαβὼν Ἡσαΐας, ἐβόησεν· Ὁ ᾅδης, φησίν, ἐπικράνθη συναντήσας σοι κάτω. Ἐπικράνθη, καὶ γὰρ κατηργήθη. Ἐπικράνθη, καὶ γὰρ ἐνεπαίχθη. Ἐπικράνθη, καὶ γὰρ ἐνεκρώθη. Ἐπικράνθη, καὶ γὰρ καθῃρέθη. Ἐπικράνθη, καὶ γὰρ ἐδεσμεύθη. Ἔλαβε σῶμα, καὶ Θεῷ περιέτυχεν. Ἔλαβε γῆν, καὶ συνήντησεν οὐρανῷ. Ἔλαβεν ὅπερ ἔβλεπε, καὶ πέπτωκεν, ὅθεν οὐκ ἔβλεπε. Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾅδη, τὸ νῖκος; Ἀνέστη Χριστός, καὶ σὺ καταβέβλησαι. Ἀνέστη Χριστός, καὶ πεπτώκασι δαίμονες. Ἀνέστη Χριστός, καὶ χαίρουσιν Ἄγγελοι. Ἀνέστη Χριστός, καὶ ζωὴ πολιτεύεται. Ἀνέστη Χριστός, καὶ νεκρὸς οὐδεὶς ἐπὶ μνήματος. Χριστὸς γὰρ ἐγερθεὶς ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο. Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα ψάλλομεν τὸ Τροπάριον τοῦ Ἁγίου.

Ηχος πλ. Δ΄.

Ἡ τοῦ στόματός σου, καθάπερ πυρσὸς ἐκλάμψασα χάρις, τὴν οἰκουμένην ἐφώτισεν, ἀφιλαργυρίας τῷ κόσμῳ θησαυροὺς ἐναπέθετο,

Hades was embittered when below it met Thee face to face. It was embittered for it was rendered void. It was embittered for it was mocked. It was embittered for it was slain. It was embittered for it was despoiled. It was embittered for it was fettered. It received a Body, and encountered God. It received mortal dust, and met Heaven face to face. It received what it saw, and fell whither it saw not. O Death, where is thy sting? O Hades, where is thy victory? Christ is risen and thou art overthrown. Christ is risen and the demons have fallen. Christ is risen and the Angels rejoice. Christ is risen and freedom is given to life. Christ is risen and there is none dead in the tomb. For Christ is raised from the dead, and become the first-fruits of them that slept. To Him be glory and power from all Ages to all Ages. Amen.

Then the verse for the Saint is sung.

4TH PLAG. TONE.

Grace as flame shining forth from thy mouth illuminated the earth, it disclosed to the world treasures which wealth could not purchase, and

τὸ ὕψος ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν. Ἀλλὰ σοῖς λόγοις παιδεύων, Πάτερ Ἰωάννη Χρυσόστομε, πρέσβευε τῷ Λόγῳ Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Ἡ Ἀπόλυσις. Ὁ ἀναστὰς ἐκ νεκρῶν . . . (ὅρα σελ. 45) ἀντὶ τοῦ Δὶ εὐχῶν . . .

Ὁ Ἱερεύς. Χριστὸς ἀνέστη . . .

Ὁ Χορός. Χριστὸς ἀνέστη . . .

set forth to us the exaltation of humility. Wherefore teaching by thine own words, do thou, O Father John Chrysostom, intercede with the World, Christ our God, to save our souls.

The Dismissal. May Christ, our true God . . . (see page 45), instead of Through the prayers . . .

Priest. Christ has arisen . . .

Choir. Christ has arisen . . .

ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ.

(Ἀκολουθία τοῦ ἑσπερινοῦ.)

Ὁ Ἱερεύς. Δόξα τῇ ἁγίᾳ καὶ ὁμοουσίῳ καὶ ζωοποιῷ καὶ ἀδιαιρέτῳ Τριάδι, πάντοτε, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Χριστὸς ἀνέστη . . . (ὅρα σελ. 267).

Δόξα Πατρί . . .

Χριστὸς ἀνέστη . . .

Νῦν, καὶ ἀεὶ . . .

Χριστὸς ἀνέστη . . .

Ὁ Διάκ. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν (ὅρα σελ. 19).

Κύριε ἐκέκραξα . . . (ὅρα σελ. 95).

Ηχος Β΄.

Τὸν πρὸ αἰώνων ἐκ Πατρὸς γεννηθέντα, τὸν Θεὸν Λόγον σαρκωθέντα, ἐκ Παρθένου Μαρίας, δεῦτε προσκυνήσωμεν Σταυρὸν γὰρ ὑπομείνας, τῇ ταφῇ παρεδόθη, ὡς αὐτὸς

EASTER SUNDAY.

(Vespers.)

Priest. Glory to the holy and consubstantial and life-giving and undivided Trinity, always, now, and for ever, and from all Ages to all Ages. Amen.

Christ has risen . . . (see page 267).

Glory be to the Father . . .

Christ has risen . . .

Now and for ever . . .

Christ has risen . . .

Deacon. In peace let us beseech the Lord (see page 19).

Lord, I have cried . . . (see page 95).

2ND TONE.

Come, let us worship Him Who was begotten of the Father before all Ages, God the Word, incarnate of Mary, the Virgin. For of His own will He endured the Cross, and was committed to

ἠθέλησε· καὶ ἀναστὰς ἐκ νεκρῶν, ἔσωσέ με τὸν πλανώμενον ἄνθρωπον.

Ἕνεκεν τοῦ Ὀνόματός σου ὑπέμεινά σε, Κύριε· ὑπέμεινεν ἡ ψυχή μου εἰς τὸν λόγον σου, ἤλπισεν ἡ ψυχή μου ἐπὶ τὸν Κύριον.

Χριστὸς ὁ Σωτὴρ ἡμῶν, τὸ καθ' ἡμῶν χειρόγραφον προσηλώσας τῷ Σταυρῷ, ἐξήλειψε, καὶ τοῦ θανάτου τὸ κράτος κατήργησε. Προσκυνοῦμεν αὐτοῦ τὴν τριήμερον Ἔγερσιν.

Ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός, ἀπὸ φυλακῆς πρωΐας ἐλπισάτω Ἰσραὴλ ἐπὶ τὸν Κύριον.

Σὺν Ἀρχαγγέλοις ὑμνήσωμεν, Χριστοῦ τὴν Ἀνάστασιν· αὐτὸς γὰρ Λυτρωτής ἐστι, καὶ Σωτὴρ τῶν ψυχῶν ἡμῶν· καὶ ἐν δόξῃ φοβερᾷ καὶ κραταιᾷ δυνάμει, πάλιν ἔρχεται, κρῖναι κόσμον ὃν ἔπλασεν.

Ὅτι παρὰ τῷ Κυρίῳ τὸ ἔλεος, καὶ πολλὴ παρ' αὐτῷ λύτρωσις· καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ.

Σὲ τὸν σταυρωθέντα καὶ ταφέντα, Ἄγγελος ἐκήρυξε Δεσπότην, καὶ ἔλεγε ταῖς γυναιξί·

the grave; and He rose from the dead and saved me, an erring man.

For Thy Name's sake have I waited for Thee, O Lord; my soul hath waited for Thy Word, my soul hath hoped in the Lord.

Christ our Saviour blotted out the handwriting that was against us, and nailed it to His Cross, and annulled the power of Death. We worship His Resurrection on the third day.

From the morning watch until night, from the morning watch, let Israel hope in the Lord.

Let us, with the Archangels, praise the Resurrection of Christ, for He is the Redeemer and Saviour of our souls, and with fearful glory and mighty power He comes again to judge the world which He fashioned.

For with the Lord there is mercy; and with Him is plenteous redemption. And He shall redeem Israel from all his sins.

The Angel proclaimed Thee, the crucified and buried Master, to the women, saying: Come,

Δεῦτε, ἴδετε ὅπου ἔκειτο ὁ Κύριος· ἀνέστη γὰρ καθὼς εἶπεν, ὡς Παντοδύναμος· διό σε προσκυνοῦμεν τὸν μόνον ἀθάνατον. Ζωοδότα Χριστέ, ἐλέησον ἡμᾶς.

Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

Ἐν τῷ Σταυρῷ σου κατήργησας τὴν τοῦ ξύλου κατάραν, ἐν τῇ ταφῇ σου ἐνέκρωσας τοῦ θανάτου τὸ κράτος· ἐν δὲ τῇ Ἐγέρσει σου, ἐφώτισας τὸ γένος τῶν ἀνθρώπων. Διὰ τοῦτό σοι βοῶμεν· Εὐεργέτα Χριστὲ ὁ Θεὸς ἡμῶν, δόξα σοι.

Ὅτι ἐκραταιώθη τὸ ἔλεος αὐτοῦ ἐφ' ἡμᾶς, καὶ ἡ ἀλήθεια τοῦ Κυρίου μένει εἰς τὸν αἰῶνα.

Ἠνοίγησάν σοι Κύριε, φόβῳ πύλαι θανάτου, πυλωροὶ δὲ Ἅδου ἰδόντες σε ἔπτηξαν· πύλας γὰρ χαλκᾶς συνέτριψας, καὶ μοχλοὺς σιδηροῦς συνέθλασας· καὶ ἐξήγαγες ἡμᾶς ἐκ σκότους, καὶ σκιᾶς θανάτου, καὶ τοὺς δεσμοὺς ἡμῶν διέῤῥηξας.

Δόξα Πατρί . . .

Τὸν σωτήριον ὕμνον ᾄδοντες, ἐκ στομάτων

see where the Lord lay, for He, as Almighty, is risen, as He said. Therefore Thee we worship, O Thou Who alone art immortal. O Christ the Life-giver, have mercy upon us.

O praise the Lord all ye heathen: praise Him all ye nations.

By Thy Cross Thou didst annul the curse of the Tree; by Thy grave Thou didst slay the might of Death; by Thy Rising Thou didst enlighten mankind. Therefore we cry to Thee, O Christ, our God and Benefactor, glory to Thee.

For His merciful kindness is ever more and more towards us; and the truth of the Lord endureth for ever.

The gates of Death have opened unto Thee for fear, O Lord, and the doorkeepers of Hades quaked when they saw Thee. For Thou hast shattered the gates of brass and smitten the bars of iron in sunder. Thou hast led us out of darkness and the shadow of death, and broken our bonds.

Glory be to the Father . . .

Let us sing praises, as we sing with our lips

ἀναμέλψωμεν. Δεῦτε πάντες ἐν οἴκῳ Κυρίου προσπέσωμεν λέγοντες· Ὁ ἐπὶ ξύλου σταυρωθείς, καὶ ἐκ νεκρῶν ἀναστάς, καὶ ὢν ἐν κόλποις τοῦ Πατρός, ἱλάσθητι τὰς ἁμαρτίας ἡμῶν.

Νῦν, καὶ ἀεὶ . . .

Θεοτοκίον. Παρῆλθεν ἡ σκιὰ τοῦ νόμου, τῆς χάριτος ἐλθούσης· ὡς γὰρ ἡ βάτος οὐκ ἐκαίετο καταφλεγομένη, οὕτω Παρθένος ἔτεκες καὶ Παρθένος ἔμεινας· ἀντὶ στύλου πυρός, δικαιοσύνης ἀνέτειλεν Ἥλιος, ἀντὶ Μωϋσέως, Χριστός, ἡ σωτηρία τῶν ψυχῶν ἡμῶν.

Εἴσοδος μετὰ τοῦ Εὐαγγελίου.

Ὁ Ἀναγ. Φῶς ἱλαρὸν . . . (ὅρα σελ. 101).

Ηχος βαρ.

Προκείμενον. Τίς Θεὸς μέγας ὡς ὁ Θεὸς ἡμῶν, σὺ εἶ Θεός, ὁ ποιῶν θαυμάσια μόνος.

Ὁ Διάκ. Καὶ ὑπὲρ τοῦ καταξιωθῆναι . . . (ὅρα σελ. 24).

Εὐαγγέλιον κατὰ Ἰωάννην, Κεφ. κ'. 19.

Οὔσης ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν Σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ Μαθηταὶ συνηγμένοι διὰ τὸν

the hymn of salvation. Come, let us all bow down in the house of the Lord and say: Pardon our sins, O Thou Who wast crucified on the Tree, Who didst rise from the Dead, and Who art in the bosom of the Father.

Now, and for ever . . .

Hymn to the Virgin. The dark shadow of the Law has passed away by the coming of Grace; for as the Bush was in flames, but did not burn, so the Virgin did bear, and remained Virgin; instead of a pillar of fire, a Sun of Righteousness has dawned in the East, and instead of Moses, Christ, the salvation of our souls.

Entry with the Gospel.

Reader. Gladsome light . . . (see page 101).

GRAVE TONE.

Offertory. Who is so great a God as our God? Thou art the God Who alone doest wonders.

Deacon. Let us supplicate . . . (see page 24).

The Gospel is according to John, chap. xx. 19.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews,

φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

Καὶ τοῦτο εἰπών, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ· ἐχάρησαν οὖν οἱ Μαθηταὶ ἰδόντες τὸν Κύριον.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ Πατήρ, κἀγὼ πέμπω ὑμᾶς. Καὶ τοῦτο εἰπών, ἐνεφύσησε καὶ λέγει αὐτοῖς· Λάβετε πνεῦμα ἅγιον· ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἄν τινων κρατῆτε, κεκράτηνται.

Θωμᾶς δέ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν, ὅτε ἦλθεν ὁ Ἰησοῦς· ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἑωράκαμεν τὸν Κύριον.

Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

ΛΑΤΙΝΙΣΤΙ.

Quum ergo sero esset die illo, una sabbatorum, et fores essent clausæ, ubi erant discipuli congre-

came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord.

But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

ΡΩΣΙΣΤΙ.

Сущу поздѣ въ денъ той во едину отъ субботъ, и дверемъ, затвореннымъ идѣже бяху ученицы

gati propter metum Judæorum, venit Jesus, et stetit in medio, et dixit eis : Pax vobis.

Et quum hoc dixisset, ostendit eis ejus manus et latus. Gavisi sunt ergo discipuli, viso Domino.

Dixit ergo eis iterum : Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insuflavit, et dixit eis : Accipite Spiritum sanctum. Quorum remiseritis peccata, remittuntur eis, et quorum retineritis, retenta sunt.

Thomas autem unus ex duodecim, qui dicitur Didymus, non erat cum eis, quando venit Jesus. Dixerunt ergo ei allii discipuli : Vidimus Dominum.

Ille autem dixit eis : Nisi videro in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus, non credam.

Ὁ Διάκ. Εἴπωμεν πάντες . . . (ὅρα σελ. 185).

Ὁ Ἀναγ. Καταξίωσον, Κύριε . . . (ὅρα σελ. 38).

Ὁ Διάκ. Πληρώσωμεν . . . (ὅρα σελ. 39).

Его собрани, страха ради Іудейска; прінде Іисусъ и ста посредѣ и глагола имь: миръ вамъ.

И сіе рекъ, показа имь руцѣ и вози и ребра своя; возрадовашася убо ученицы, видевше Господа.

Рече же имъ Іисусъ паки: миръ вамъ; якоже посла Мя Отецъ, и Азь посылаю вы.

И сіе рекъ, дуну, и глагола имъ: пріимите Духъ Святъ. Имже отпустите грѣхи, оштпустяшся имъ: и имже держите, держатся.

Ѳома же единъ отъ обоюнадесяте, глаголемый близнецъ, не бѣ ту съ ними, егда, прінде Іисусъ.

Глаголаху же ему друзіи ученицы: видѣхомъ Господа. Онъ же рече имъ: аще не вижу на руку Его язвы гвоздинныя, и вложу перста моего въ язвы гвоздинныя, и вложу руку мою въ ребра Его, не иму вѣры.

Deacon. Let us say . . . (see page 185).

Reader. Vouchsafe, O Lord . . . (see page 38).

Deacon. Let us complete . . . (see page 39).

Ηχος Β΄.

Ἡ Ἀνάστασίς σου Χριστὲ Σωτήρ, ἅπασαν ἐφώτισε τὴν οἰκουμένην, καὶ ἀνεκαλέσω τὸ ἴδιον πλάσμα. Παντοδύναμε Κύριε, δόξα σοι.

Εἶτα τὰ στιχ. τοῦ Πάσχα μετὰ τῶν στίχων αὐτῶν (ὅρα σελ. 276).

Εἶτα Ἀπόλυσις (ὅρα σελ. 284).

2ND TONE.

Thy Resurrection, O Christ our Saviour, enlightened the whole world, and recalled Thine own creation. Almighty Lord, glory to Thee.

Then the lines for Easter are read, with their chants (see page 276).

Then the Dismissal (see page 284).

THE HYMNS OF PRAISE

From the Lamentation,
complete in the three parts; see
pages 217, 219, and 221.

ΕΓΚΩΜΙΑ.

ΣΤΑΣΙΣ ΠΡΩΤΗ.

Ηχος πλ. Α΄.

Ἡ ζωὴ ἐν τάφῳ κατετέθης, Χριστέ, καὶ Ἀγγέλων στρατιαὶ ἐξεπλήττοντο, συγκατάβασιν δοξάζουσαι τὴν σήν.

Ἡ ζωὴ πῶς θνήσκεις; πῶς καὶ τάφῳ οἰκεῖς; τοῦ θανάτου τὸ βασίλειον λύεις δέ, καὶ τοῦ Ἅδου τοὺς νεκροὺς ἐξανιστᾷς.

Μεγαλύνομέν σε, Ἰησοῦ Βασιλεῦ, καὶ τιμῶμεν τὴν ταφὴν καὶ τὰ πάθη σου, δι' ὧν ἔσωσας ἡμᾶς ἐκ τῆς φθορᾶς.

Μέτρα γῆς ὁ στήσας ἐν σμικρῷ κατοικεῖς, Ἰησοῦ παμβασιλεῦ, τάφῳ σήμερον, ἐκ μνημάτων τοὺς θανόντας ἀνιστῶν.

Ἰησοῦ Χριστέ μου, Βασιλεῦ τοῦ παντός, τί ζητῶν τοῖς ἐν τῷ Ἅδῃ ἐλήλυθας· ἢ τὸ γένος ἀπολῦσαι τῶν βροτῶν;

Ὁ Δεσπότης πάντων, καθορᾶται νεκρός, καὶ ἐν μνήματι καινῷ κατατίθεται, ὁ κενώσας τὰ μνημεῖα τῶν νεκρῶν.

HYMNS OF PRAISE.

FIRST PART.

1ST PLAG. TONE.

Thou, O Christ the Life, wast laid in the tomb, and armies of angels were amazed, and they glorified Thy Humiliation.

O Life, how canst Thou die? how canst Thou dwell in the tomb? Thou dost break down the kingdom of Death, and hast raised up those who were dead in Hades.

We magnify Thee, O Jesus our King, and we honour Thy Tomb and Passion, through which Thou hast saved us from corruption.

Thou, O Jesus, King of all, Who didst set the measurements of Earth, to-day dwellest in a narrow grave, and dost raise the dead from the tombs.

O Christ, the King of all, why hast Thou come to seek out them that are dead in Hades? or to release the race of mortals?

The Master of all truly is seen dead, and He is laid in the new tomb, Who emptied the tombs of the dead.

Ἡ ζωὴ ἐν τάφῳ, κατετέθης Χριστέ, καὶ θανάτῳ σου τὸν θάνατον ὤλεσας, καὶ ἐπήγασας τῷ κόσμῳ τὴν ζωήν.

Μετὰ τῶν κακούργων ὡς κακοῦργος, Χριστέ, ἐλογίσθης δικαιῶν ἡμᾶς ἅπαντας κακουργίας τοῦ ἀρχαίου πτερνιστοῦ.

Ὁ ὡραῖος κάλλει παρὰ πάντας βροτοὺς ὡς ἀνείδεος νεκρὸς καταφαίνεται, ὁ τὴν φύσιν ὡραΐσας τοῦ παντός.

Ἅδης πῶς ὑποίσει, Σῶτερ, παρουσίαν τὴν σὴν καὶ μὴ θᾶττον συνθλασθείη σκοτούμενος, ἀστραπῆς φωτός σου αἴγλῃ ἐκτυφλωθείς;

Ἰησοῦ, γλυκύ μοι καὶ σωτήριον φῶς, τάφῳ πῶς ἐν σκοτεινῷ κατακέκρυψαι; ὦ ἀφάτου καὶ ἀῤῥήτου ἀνοχῆς!

Ἀπορεῖ καὶ φύσις νοερὰ καὶ πληθὺς ἡ ἀσώματος, Χριστέ, τὸ μυστήριον τῆς ἀφράστου καὶ ἀῤῥήτου σου ταφῆς.

Ὦ θαυμάτων ξένων, ὦ πραγμάτων καινῶν! ὁ πνοῆς μοι χορηγὸς ἄπνους φέρεται, κηδευόμενος χερσὶ τοῦ Ἰωσήφ.

Καὶ ἐν τάφῳ ἔδυς, καὶ τῶν κόλπων Χριστέ, τῶν πατρῴων οὐδαμῶς ἀπεφοίτησας· τοῦτο ξένον καὶ παράδοξον ὁμοῦ.

Thou, O Christ the Life, wast laid in the tomb, and by Thy Death Thou didst destroy Death and shed life upon the world.

Thou, O Christ, numbered among evil-doers as an evil-doer, didst absolve us all from the evil deeds of the ancient supplanter.

He Who exceeds in beauty all mortals, and Who Himself beautified the whole of Nature, appears now as a formless corpse.

O Saviour, how could Hades withstand Thy Presence, and not rather be shattered in its darkness, blinded by the splendour of Thy dazzling brightness?

Beloved Jesus, and Light of Salvation, how hast Thou been hidden in the darkness of the tomb? O unutterable and ineffable forbearance!

Both the Mind of Nature and the angelic hosts are at a loss to understand the mystery, O Christ, of Thine ineffable and inexplicable burial.

O strangest of miracles! O latest of happenings! He, Who gave me breath, is carried away bereft of breath, and is buried by the hands of Joseph.

Thou, O Christ, didst sink down into the grave, and yet in no wise didst Thou leave the bosom of the Father. How strange and marvellous a happening!

Ἀληθὴς καὶ πόλου καὶ τῆς γῆς Βασιλεύς, εἰ καὶ τάφῳ σμικροτάτῳ συγκέκλεισαι, ἐπεγνώσθης πάσῃ κτίσει Ἰησοῦ.

Σοῦ τεθέντος τάφῳ, πλαστουργέντα Χριστέ, τὰ τοῦ Ἅδου ἐσαλεύθη θεμέλια, καὶ μνημεῖα ἠνεῴχθη τῶν βροτῶν.

Ὁ τὴν γῆν κατέχων, τῇ δρακὶ νεκρωθείς, σαρκικῶς ὑπὸ τῆς γῆς νῦν συνέχεται, τοὺς νεκροὺς λυτρῶν τῆς Ἅδου συνοχῆς.

Ἐκ φθορᾶς ἀνέβης ἡ ζωή μου, Σωτήρ, σοῦ θανόντος καὶ νεκροῖς προσφοιτήσαντος καὶ συνθλάσαντος, τοῦ Ἅδου τοὺς μοχλούς.

Ὡς φωτὸς λυχνία, νῦν ἡ σὰρξ τοῦ Θεοῦ, ὑπὸ γῆν ὡς ὑπὸ μόδιον κρύπτεται, καὶ διώκει τὸν ἐν Ἅδῃ σκοτασμόν.

Νοερῶν συντρέχει, στρατιῶν ἡ πληθύς, Ἰωσὴφ καὶ Νικοδήμῳ συστεῖλαί σε, τὸν Ἀχώρητον ἐν μνήματι σμικρῷ.

Νεκρωθεὶς βουλήσει καὶ τεθεὶς ὑπὸ γῆν, ζωοβρύτα Ἰησοῦ μου, ἐζώωσας νεκρωθέντα παραβάσει με πικρᾷ.

Ἠλλοιοῦτο πᾶσα κτίσις πάθει τῷ σῷ· πάντα γάρ σοι, Λόγε, συνέπασχον, συνοχέα σε γινώσκοντα παντός.

Thou, O Christ, wast known to all creation, as truly the King of the firmament and of the earth, even though Thou wert enclosed in the narrowest of graves.

When Thou, O Christ the Fashioner, wert laid in the tomb, the foundations of Hades were shaken and the graves of mortals were opened.

He, Who holds the earth in his grasp, is now by the earth held dead according to the flesh; and from the hold of Hades redeems the dead.

When Thou, O Saviour, didst die and dwell among the dead and shatter the bolts of Hades, Thou, O my Life, didst ascend from corruption.

Now as a lamp of light the flesh of God is hidden under the earth, as under a bushel, and chases away the darkness from Hades.

The spiritual armies in their multitudes gather together with Joseph and Nicodemus and bear Thee, the Infinite, away into a narrow grave.

Thou, O Jesus, the Fount of Life, by Thy willing Death, and Thy burial in the earth, didst give me life when I was dead in bitter transgression.

All creation was changed by Thy suffering, O Word, for it suffered all things with Thee, and Thou didst know the conflicts of all.

Τῆς ζωῆς τὴν πέτραν, ἐν κοιλίᾳ λαβὼν, Ἅδης ὁ παμφάγος ἐξήμεσεν, ἐξ αἰῶνος οὓς κατέπιε, νεκρούς.

Ἐν καινῷ μνημείῳ κατετέθης, Χριστέ, καὶ τὴν φύσιν τῶν βροτῶν ἀνεκαίνισας, ἀναστὰς θεοπρεπῶς ἐκ τῶν νεκρῶν.

Ἐπὶ γῆς κατῆλθες, ἵνα σώσῃς Ἀδάμ, καὶ ἐν γῇ μὴ εὑρηκὼς τοῦτον, Δέσποτα, μέχρις Ἅδου κατελήλυθας ζητῶν.

Συγκλονεῖται φόβῳ, πᾶσα Λόγε ἡ γῆ, καὶ Φωσφόρος τὰς ἀκτῖνας ἀπέκρυψε, τοῦ μεγίστου γῇ κρυβέντος σου φωτός.

Ὡς βροτὸς μὲν θνήσκεις, ἑκουσίως Σωτήρ, ὡς Θεὸς δὲ τοὺς θνητοὺς ἐξανέστησας, ἐκ μνημάτων καὶ βυθοῦ ἁμαρτιῶν.

Δακρυῤῥόους θρήνους, ἐπὶ σὲ ἡ Ἁγνή, μητρικῶς ὦ Ἰησοῦ ἐπιῤῥαίνουσα, ἀνεβόα· Πῶς κηδεύσω σε Υἱέ;

Ὥσπερ σίτου κόκκος, ὑποδὺς κόλπους γῆς, τὸν πολύχρουν ἀποδέδωκας ἄσταχυν, ἀναστήσας τοὺς βροτοὺς τοὺς ἐξ Ἀδάμ.

Ὑπὸ γῆν ἐκρύβης, ὥσπερ Ἥλιος νῦν καὶ νυκτὶ τῇ τοῦ θανάτου κεκάλυψαι· ἀλλ' ἀνάτειλον φαιδρότερον Σωτήρ.

The all-devouring Hades cast forth the Rock of Life, which it had received within itself, and the dead which it had swallowed from all ages.

Thou, O Christ, wast laid in the new sepulchre, and Thou didst renew the nature of mortals by rising from the dead with divine splendours.

Thou didst descend to earth, O Master, in order to save Adam, and as Thou didst not find him on earth, Thou didst descend, even to Hades, seeking him.

All the earth was confounded with fear, and the morning star hid its rays, when Thou, O Word, O Greatest Light, wert hidden in the earth.

As mortal, Thou, O Saviour, didst willingly die; but as God, Thou didst raise up the dead from their tombs and from the depths of sin.

Thy pure mother wept bitter tears over Thee, O Jesus, and she cried: How can I lay Thee, my Son, in the grave?

Thou hast raised up the mortal sons of Adam, even as the corn of wheat, which is hidden in the bosom of the earth and brings forth the full corn in the ear.

Now hast Thou, as the Sun, been hidden by the earth and covered up by the night of Death; but more radiantly do Thou, O Saviour, rise.

Ὡς Ἡλίου δίσκον, ἡ Σελήνη Σωτήρ, ἀποκρύπτει καὶ σὲ τάφος νῦν ἔκρυψεν, ἐκλιπόντα τοῦ θανάτου σαρκικῶς.

Ἡ ζωὴ θανάτου, γευσαμένη Χριστός, ἐκ θανάτου τοὺς βροτοὺς ἠλευθέρωσε, καὶ τοῖς πᾶσι νῦν δωρεῖται τὴν ζωήν.

Νεκρωθέντα πάλαι τὸν Ἀδὰμ φθονερῶς ἐπανάγεις πρὸς ζωὴν τῇ νεκρώσει σου νέος, Σῶτερ, ἐν σαρκὶ φανεὶς Ἀδάμ.

Νοεραί σου τάξεις ἡπλωμένον νεκρὸν καθορῶσαι δι' ἡμᾶς, ἐξεπλήττοντο καλυπτόμεναι ταῖς πτέρυξι, Σωτήρ.

Καθελών σε, Λόγε, ἀπὸ ξύλου νεκρόν, ἐν μνημείῳ Ἰωσὴφ νῦν κατέθετο. Ἀλλ' ἀνάστα σῴζων πάντας ὡς Θεός.

Τῶν Ἀγγέλων, Σῶτερ, χαρμονὴ πεφυκώς, νῦν καὶ λύπης τούτοις γέγονας αἴτιος, καθορώμενος σαρκὶ ἄπνους νεκρός.

Ὑψωθεὶς ἐν ξύλῳ καὶ τοὺς ζῶντας βροτοὺς συνυψοῖς· ὑπὸ τὴν γῆν δὲ γενόμενος, τοὺς κειμένους ὑπ' αὐτὴν ἐξανιστᾷς.

Ὥσπερ λέων, Σῶτερ, ἀφυπνώσας σαρκί, ὡς τις σκύμνος ὁ νεκρὸς ἐξανίστασαι, ἀποθέμενος τὸ γῆρας τῆς σαρκός.

As the Moon hides the disk of the Sun, so now the grave has hidden Thee, O Saviour, Who in the flesh art eclipsed by death.

Christ, the Life, having tasted death, set mortals free from Death: and now to all giveth life.

Adam, who of old was from envy slain, Thou, by Thy dying, hast brought back to life; and Thou hast shewn Thyself, O Saviour, the new Adam in the flesh.

When the spiritual hosts saw Thee, O Saviour, for us laid out dead, then were they amazed and hid their faces with their wings.

Thee, O Word, Joseph takes down from the Tree dead, and now lays Thee in the tomb; but as God do Thou arise and save all.

Thou, O Saviour, Who wast in Thy birth the joy of angels, hast become the cause of grief to them, now that they see Thee in the flesh, dead and bereft of breath.

That Thou mightest exalt living mortals, Thou wast Thyself exalted on the Tree; and that Thou mightest raise up those lying beneath the Earth, Thou didst Thyself thither descend.

As a lion, O Saviour, Thou, in the flesh, hast fallen asleep; and dead, even as a young lion, Thou hast been raised up, casting aside the infirmity of the flesh.

Τὴν πλευρὰν ἐνύγης, ὁ πλευρὰν εἰληφὼς τοῦ Ἀδάμ, ἐξ ἧς τὴν Εὔαν διέπλασας, καὶ ἐξέβλυσας κρουνοὺς καθαρτικούς.

Ἐν κρυπτῷ μὲν πάλαι, θύεται ὁ ἀμνός· σὺ δ' ὑπαίθριος τυθείς, ἀνεξίκακε, πᾶσαν κτίσιν ἀπεκάθηρας Σωτήρ.

Τίς ἐξείποι τρόπον, φρικτὸν ὄντως καινόν; ὁ δεσπόζων γὰρ τῆς Κτίσεως σήμερον, πάθος δέχεται, καὶ θνήσκει δι' ἡμᾶς.

Ὁ ζωῆς ταμίας, πῶς ὁρᾶται νεκρός; ἐκπληττόμενοι οἱ Ἄγγελοι ἔκραζον· πῶς δ' ἐν μνήματι συγκλείεται Θεός;

Λογχονύκτου Σῶτερ, ἐκ πλευρᾶς σου ζωήν, τῇ ζωῇ τῇ ἐκ ζωῆς ἐξωσάσῃ με, ἐπιστάζεις καὶ ζωοῖς με σὺν αὐτῇ.

Ἁπλωθεὶς ἐν ξύλῳ, συνηγάγου βροτούς· τὴν πλευράν σου δὲ νυγεὶς τὴν ζωήῤῥυτον, πᾶσαν ἄφεσιν πηγάζεις, Ἰησοῦ.

Ὁ εὐσχήμων, Σῶτερ, σχηματίζει φρικτῶς καὶ κηδεύει ὡς νεκρὸν εὐσχημόνως σε καὶ θαμβεῖταί σου τὸ σχῆμα τὸ φρικτόν.

Ὑπὸ γῆν βουλήσει κατελθὼν ὡς θνητός, ἐπανάγεις, ἀπὸ γῆς πρὸς οὐράνια τοὺς ἐκεῖθεν πεπτωκότας, Ἰησοῦ.

Thou, Who didst take the rib of Adam and from it fashion Eve, hast been pierced in Thine own side, and thence Thou hast shed forth purifying streams.

The lamb of old is sacrificed in secret, but Thou, O most patient Saviour, having been sacrificed openly, hast purified all Creation.

Who may tell out this new and terrible happening? He who governs all Creation, to-day accepts suffering and dies for us.

The Angels cried out in amazement: How is the Dispenser of Life beheld dead? How is God closed up in the Tomb?

From Thy side spear-pierced, by the life which cast me forth from Life, do Thou, O Saviour, pour down upon me Life, and by it make me to live.

Stretched on the Tree, Thou drawest mortals together; and when Thy Life-giving side was pierced Thou, O Jesus, sheddest forth forgiveness for all.

The noble Joseph is filled with awe, O Saviour, and nobly lays Thee as dead in the earth; he is amazed by Thine awe-inspiring form.

Thou, O Jesus, shalt be willing, as dead, to go down under the earth, and bring again from earth to heaven those who had fallen thence.

Κἂν νεκρὸς ὡράθης, ἀλλὰ ζῶν ὡς Θεός, ἐπανάγεις ἀπὸ γῆς πρὸς οὐράνια τοὺς ἐκεῖθεν πεπτωκότας, Ἰησοῦ.

Κἂν νεκρὸς ὡράθης, ἀλλὰ ζῶν ὡς Θεός, νεκρωθέντας τοὺς βροτοὺς ἀνεζώωσας, τὸν ἐμὸν ἀπονεκρώσας νεκρωτήν.

Ὦ χαρᾶς ἐκείνης! ὦ πολλῆς ἡδονῆς! ἧς περ τοῖς ἐν Ἅδῃ πεπλήρωκας, ἐν πυθμέσι φῶς ἀστράψας ζοφεροῖς.

Προσκυνῶ τὸ πάθος, ἀνυμνῶ τὴν ταφήν, μεγαλύνω σου τὸ κράτος, φιλάνθρωπε, δι' ὧν λέλυμαι παθῶν φθοροποιῶν.

Κατὰ σοῦ ῥομφαία, ἐστιλβοῦτο Χριστέ, καὶ ῥομφαία ἰσχυροῦ μὲν ἀμβλύνεται, καὶ ῥομφαία δὲ τροποῦται τῆς Ἐδέμ.

Ἡ Ἀμνὰς τὸν ἄρνα, βλέπουσα ἐν σφαγῇ, ταῖς αἰκίσι βαλλομένη ἠλάλαζε, συγκινοῦσα καὶ τὸ ποίμνιον βοᾷν.

Κἂν ἐνθάπτῃ τάφῳ, κἂν εἰς Ἅδου μολῇς, ἀλλὰ Σῶτερ καὶ τοὺς τάφους ἐκένωσας, καὶ τὸν Ἅδην ἀπεγύμνωσας, Χριστέ.

Ἑκουσίως Σῶτερ, κατελθὼν ὑπὸ γῆν, νεκρωθέντας τοὺς βροτοὺς ἀνεζώωσας, καὶ ἀνήγαγες ἐν δόξῃ πατρικῇ.

Though Thou, O Jesus, wert seen dead, yet, alive as God, Thou didst bring again from earth to heaven those who had fallen thence.

Though Thou wert seen dead, yet alive as God, Thou didst renew life in mortals who were dead, and Thou hast made my deadness dead.

What delight! What wondrous joy! Its light filled and dazzled those gloomy in the depths of Hades.

I worship Thy Passion, I praise Thy tomb, and I magnify Thy power, O merciful Master, by which I am set free from corrupting ills.

The sword flashed against Thee, O Christ, and the sword of the strong was dulled, yea, even the sword of Eden was put to flight.

The Virgin Mother seeing the Lamb at the slaughter exclaimed at the stripes which she endured, and she together with the flock was moved to cry aloud.

Though Thou art buried in a tomb, and though Thou goest to Hades, Thou, O Christ our Saviour, hast emptied out the tombs and stripped Hades.

O Saviour, Thou didst willingly descend beneath the earth, and didst renew life in mortals who were dead, and Thou didst lead them to the glory of the Father.

Τῆς Τριάδος ὁ Εἷς, ἐν σαρκὶ δι' ἡμᾶς, ἐπονείδιστον ὑπέμεινε θάνατον· φρίττει ἥλιος, καὶ τρέμει δὲ ἡ γῆ.

Ὡς πικρᾶς ἐκ κρήνης, τῆς Ἰούδα φυλῆς, οἱ ἀπόγονοι ἐν λάκκῳ κατέθεντο, τὸν τροφέα μανναδότην Ἰησοῦν.

Ὁ Κριτὴς ὡς κριτός, πρὸ Πιλάτου κριτοῦ, καὶ παρίστατο καὶ θάνατον ἄδικον, κατεκρίθη διὰ ξύλου σταυρικοῦ.

Ἀλαζὼν Ἰσραήλ, μιαιφόνε λαέ, τί παθὼν τὸν Βαραββᾶν ἠλευθέρωσας, τὸν Σωτῆρα δὲ παρέδωκας σταυρῷ;

Ὁ χειρί σου πλάσας, τὸν Ἀδὰμ ἐκ τῆς γῆς, δι' αὐτὸν τῇ φύσει γέγονας ἄνθρωπος, καὶ ἐσταύρωσαι βουλήματι τῷ Σῷ.

Ὑπακούσας, Λόγε, τῷ ἰδίῳ Πατρί, μέχρις Ἅδου τοῦ δεινοῦ καταβέβηκας καὶ ἀνέστησας τὸ γένος τῶν βροτῶν.

Οἴμοι φῶς τοῦ κόσμου! οἴμοι φῶς τὸ ἐμόν! Ἰησοῦ μου ποθεινότατε· ἔκραζεν ἡ Παρθένος θρηνῳδοῦσα γοερῶς.

Φθονουργέ, φονουργὲ καὶ ἀλάστορ λαέ, κἂν σινδόνας καὶ αὐτὸ τὸ σουδάριον αἰσχύνθητι, ἀναστάντος τοῦ Χριστοῦ.

Δεῦρο δή, μιαρέ, φονευτὰ μαθητά, καὶ τὸν

One of the Trinity, incarnate for us, endured an ignominious death; the sun shudders and the earth trembles.

The descendants of the tribe of Judah, children of a bitter source, placed in a pit, Jesus Who had supplied and fed them with manna.

The most noble Judge stood before Pilate, the judge, and was condemned to the unjust death of the Tree of Crucifixion.

O wandering Israel, blood-guilty people, how could ye free Barabbas, and deliver the Saviour to the Cross?

Thou Who didst create Adam from earth by Thine own Hand, for him didst become by nature Man, and Thou wast crucified of Thine own Will.

By obedience, O Word, to Thine own Father, Thou didst descend even to the awful Hades and raise up the race of mortals.

Alas, Light of the world! Alas, my Light! my adored Jesus! cried the Virgin with distressful lamentation.

O corrupt, murderous, and vindictive people, even the linen sheet of the rising Christ and the face-cloth itself shame you.

Come, O guilty and murderous disciple, shew

τρόπον τῆς κακίας σου δεῖξόν μοι, δι' ὃν γέγονας προδότης τοῦ Χριστοῦ.

Ὡς φιλάνθρωπός τις ὑποκρίνῃ, μωρὲ καὶ τυφλὲ πανωλεθρότατε, ἄσπονδε ὁ τὸ μύρον πεπρακὼς διὰ τιμῆς.

Οὐρανίου μύρου ποίαν ἔσχες τιμήν; τοῦ τιμίου τί ἐδέξω ἀντάξιον; λύσσαν εὗρες, καταρώτατε Σατάν.

Εἰ φιλόπτωχος εἶ καὶ τὸ μύρον λυπῇ, κενουμένου εἰς ψυχῆς ἱλαστήριον, πῶς χρυσῷ ἀπεμπολεῖς τὸν φωταυγῆ;

Ὦ Θεὲ καὶ Λόγε, ὦ χαρὰ ἡ ἐμή! πῶς ἐνέγκω σου ταφὴν τὴν τριήμερον; νῦν σπαράττομαι τὰ σπλάγχνα μητρικῶς.

Τίς μοι δώσει ὕδωρ καὶ δακρύων πηγάς, ἡ θεόνυμφος Παρθένος ἐκραύγαζεν, ἵνα κλαύσω τὸν γλυκύν μου Ἰησοῦν;

Ὦ βουνοὶ καὶ νάπαι, καὶ ἀνθρώπων πληθύς, κλαύσατε καὶ πάντα θρηνήσατε, σὺν ἐμοὶ τῇ τοῦ Θεοῦ ἡμῶν Μητρί.

Πότε ἴδω, Σῶτερ, σὲ τὸ ἄχρονον φῶς, τὴν χαρὰν καὶ ἡδονὴν τῆς καρδίας μου; ἡ Παρθένος ἀνεβόα γοερῶς.

Κἂν ὡς πέτρα, Σῶτερ, ἡ ἀκρότομος σὺ,

me the cause for thy wickedness, and how thou didst become the betrayer of Christ.

O utterly abandoned fool and blind; her, who in love bought the myrrh, thou didst implacably question as to its price.

What value didst thou set on the heavenly myrrh? Why hast thou shewn thyself unworthy of the priceless One? Thou camest to frenzy, O accursed Satan.

Even if thou didst indeed love the poor, and didst indeed regret the myrrh as an offering from a soul poured out; how couldest thou sell for gold Him Who shed forth the Light?

O God, O Word, my joy! How can I endure Thy three days' burial? already as Thy mother my heart is torn for Thee.

Who will give me water and a fountain of tears, exclaimed the divinely wed Virgin, that I may weep for my beloved Jesus?

O ye hills, and valleys, and the multitude of mankind, weep and lament, all of you, with me, the Mother of our God.

When shall I see Thee, O Saviour, the Eternal Light, the joy and delight of my heart? cried out the Virgin in her distress.

As the unhewn rock, Thou, O Saviour, didst

κατεδέξω τὴν τομήν, ἀλλ' ἐπήγασας, ζῶν τὸ ῥεῖθρον, ὡς πηγὴ ὢν τῆς ζωῆς.

Ὡς ἐκ κρήνης μιᾶς, τὸν διπλοῦν ποταμόν, τῆς πλευρᾶς σου προχεούσης ἀρδόμενοι, τὴν ἀθάνατον καρπούμεθα ζωήν.

Θέλων ὤφθης, Λόγε, ἐν τῷ τάφῳ νεκρός, ἀλλὰ ζῇς καὶ τοὺς βροτούς, ὡς προείρηκας, Ἀναστάσει σου, Σωτήρ μου, ἐγερεῖς.

Δόξα Πατρὶ . . .

Ἀνυμνοῦμεν, Λόγε, σὲ τὸν πάντων Θεόν, σὺν Πατρὶ καὶ τῷ ἁγίῳ σου Πνεύματι, καὶ δοξάζομεν τὴν θείαν σου ταφήν.

Καὶ νῦν . . .

Μακαρίζομέν σε, Θεοτόκε ἁγνή, καὶ τιμῶμεν τὴν ταφὴν τὴν τριήμερον τοῦ Υἱοῦ σου καὶ Θεοῦ ἡμῶν πιστῶς.

Καὶ πάλιν τὸ πρῶτον τροπάριον.

Ἡ ζωὴ ἐν τάφῳ κατετέθης, Χριστέ, καὶ Ἀγγέλων στρατιαὶ ἐξεπλήττοντο, συγκατάβασιν δοξάζουσαι τὴν σήν.

submit to strokes, yet Thou didst shed forth a Living flood as being Thyself the Fount of Life.

We are given to drink, as from one spring, the double river of Thy streaming side, and we reap the benefit of everlasting life.

Thou, O Word, didst submit to be seen dead in the grave; but Thou dost live, and as Thou, O Saviour, hast foretold, Thou shalt raise up mortals by Thy Resurrection.

Glory be . . .

We praise Thee, O Word, the God of all, with Thy Father and the Holy Spirit, and we glorify Thy hallowed tomb.

Now and for ever . . .

We bless thee, O pure Mother of God, and we honour with faith the three days' burial of Thy Son and our God.

And again the first verse.

Thou, O Christ the Life, wast laid in the tomb, and armies of angels were amazed, and they glorified Thy Humiliation.

ΣΤΑΣΙΣ ΔΕΥΤΕΡΑ.

Ηχος πλ. Α΄.

Ἄξιόν ἐστι μεγαλύνειν σε τὸν Ζωοδότην, τὸν ἐν τῷ σταυρῷ τὰς χεῖρας ἐκτείναντα καὶ συντρίψαντα τὸ κράτος τοῦ ἐχθροῦ.

Ἄξιόν ἐστι μεγαλύνειν σε τὸν πάντων Κτίστην· τοῖς σοῖς γὰρ παθήμασιν ἔχομεν τὴν ἀπάθειαν, ῥυσθέντες τῆς φθορᾶς.

Ἔφριξεν ἡ γῆ, καὶ ὁ ἥλιος, Σῶτερ ἐκρύβη, σοῦ τοῦ ἀνεσπέρου φέγγους, Χριστέ, δύσαντος ἐν τάφῳ σωματικῶς.

Ὕπνωσας, Χριστέ, τὸν φυσίζωον ὕπνον ἐν τάφῳ καὶ βαρέος ὕπνου ἐξήγειρας, τοῦ τῆς ἁμαρτίας, τὸ τῶν ἀνθρώπων γένος.

Μόνη γυναικῶν, χωρὶς πόνων ἔτεκόν σε Τέκνον, πόνους δὲ νῦν φέρω πάθει τῷ σῷ, ἀφορήτους, ἔλεγεν ἡ Σεμνή.

Ἄνω σε Σωτήρ, ἀχωρίστως τῷ Πατρὶ συνόντα, κάτω δὲ νεκρόν, ἡπλωμένον γῇ, φρίττουσιν ὁρῶντα τὰ Σεραφίμ.

Ῥήγνυται ναοῦ, καταπέτασμα τῇ σῇ σταυρώσει, κρύπτουσι φωστῆρες, Λόγε, τὸ φῶς, σοῦ κρυβέντος, Ἥλιε, ὑπὸ γῆν.

SECOND PART.

1ST PLAG. TONE.

It is meet to magnify Thee, the Giver of Life, Thou Who didst extend Thine hands upon the Cross, and shatter the power of the enemy.

It is meet to magnify Thee, the Creator of all; for by Thy sufferings we are freed from suffering and delivered from corruption.

The earth shuddered and the sun hid itself, when Thou, O Christ the Saviour, the unwaning Light, didst in the flesh sink down into the grave.

Thou, O Christ, hast slept the life-giving sleep in the grave, and hast raised up the race of mankind from the heavy sleep of sin.

Alone among women, and without pain, bore I Thee, my Child, said the most pure Virgin; now I endure unendurable pain by Thy suffering.

The Seraphim shuddered when they saw Thee, the Saviour, Who above art inseparably with the Father, lying below in the earth dead.

The vail of the temple is rent in twain at Thy Crucifixion, O Word; and the lights of heaven hide their light when Thou, the Sun, art hidden under the earth.

Γῆς ὁ κατ᾽ ἀρχὰς μόνῳ νεύματι πήξας τὸν γῦρον, ἄπνους ὡς βροτὸς καθυπέδυ γῆν. Φρίξον τῷ θεάματι, οὐρανέ.

Ἔδυς ὑπὸ γῆν, ὁ τὸν ἄνθρωπον χειρί σου πλάσας, ἵν᾽ ἐξαναστήσῃς τοῦ πτώματος τῶν βροντῶν τὰ στίφη πανσθενεστάτῳ κράτει.

Θρῆνον ἱερὸν δεῦτε ᾄσωμεν Χριστῷ θανόντι, ὡς αἱ μυροφόροι γυναῖκες πρίν, ἵνα καὶ τὸ Χαῖρε ἀκουσώμεθα σὺν αὐταῖς.

Μύρον ἀληθῶς σὺ ἀκένωτον ὑπάρχεις. Λόγε· ὅθεν σοι καὶ μύρα προσέφερον ὡς νεκρῷ τῷ ζῶντι γυναῖκες μυροφόροι.

Ἅδου μὲν ταφεὶς τὰ βασίλεια, Χριστέ, συντρίβεις, θάνατον θανάτῳ δὲ θανατοῖς, καὶ φθορᾶς λυτροῦσαι τοὺς γηγενεῖς.

Ῥεῖθρα τῆς ζωῆς, ἡ προχέουσα Θεοῦ σοφία, τάφον ὑπεισδῦσα ζωοποιεῖ, τοὺς ἐν τοῖς ἀδύτοις Ἅδου μυχοῖς.

Ἵνα τὴν βροτῶν, καινουργήσω συντριβεῖσαν φύσιν, πέπληγμαι θανάτῳ θέλων σαρκί. Μῆτερ οὖν μὴ κόπτου τοῖς ὀδυρμοῖς.

Ἔδυς ὑπὸ γῆν, ὁ φωσφόρος τῆς δικαιοσύνης,

He Who in the beginning by His Word alone set the earth in its path, as mortal man bereft of breath, Himself went under the earth. O ye Heavens, shudder at the sight.

Thou, who didst with Thine hand fashion man, didst sink beneath the earth, in order, by Thine almighty power, to raise up the multitude of fallen mortals.

Come, let us sing a holy dirge to the dying Christ, as once the myrrh-bearing women sang; that with them we may hear His "All Hail."

Truly Thou, O Word, art as myrrh poured forth; wherefore, as to the dead, to Thee alive, the myrrh-bearing women brought myrrh.

Thou, O Christ, dost entomb and shatter the kingdom of Hades, and by Thy death put Death to death, in order to redeem from corruption the children of earth.

The Wisdom of God, shedding streams of life, pierces into the grave and gives life to those in the deepest recesses of Hades.

In the flesh I was willingly smitten by Death, that I might renew the shattered nature of mortals. O Mother, be not distressed by grief.

Thou, O Morning Star of Righteousness, didst

καὶ νεκροὺς ὥσπερ ἐξ ὕπνου ἐξήγειρας, ἐκδιώξας ἅπαν, τὸ ἐν τῷ Ἅδῃ σκότος.

Κόκκος διφυής, ὁ φυσίζωος ἐν γῆς λαγόσι, σπείρεται σὺν δάκρυσι σήμερον, ἀλλ' ἀναβλαστήσας κόσμον χαροποιήσει.

Ἔπτηξεν Ἀδάμ, Θεοῦ βαίνοντος ἐν Παραδείσῳ, χαίρει δέ, πρὸς Ἅδην φοιτήσαντος, πεπτωκὼς τὸ πρώην καὶ νῦν ἐγηγερμένος.

Σπένδει σοι χοὰς ἡ τεκοῦσά σε, Χριστέ, δακρύων, σαρκικῶς κατατεθέντι ἐν μνήματι, ἐκβοῶσα· Τέκνον, ἀνάστα ὡς προέφης.

Τάφῳ Ἰωσὴφ εὐλαβῶς σε τῷ καινῷ συγκρύπτων, ὕμνους ἐξοδίους θεοπρεπεῖς τοῖς συμμίκτοις θρήνοις μέλπει σοι, Σωτήρ.

Ἥλοις σε Σταυρῷ πεπαρμένον ἡ σὴ Μήτηρ, Λόγε, βλέψασα, τοῖς ἥλοις λύπης πικρᾶς βέβληται καὶ βέλεσι τὴν ψυχήν.

Σὲ τὸν τοῦ παντὸς γλυκασμὸν ἡ Μήτηρ καθορῶσα πόμα ποτιζόμενον τὸ πικρόν, δάκρυσι τὰς ὄψεις βρέχει πικρῶς.

Τέτρωμαι δεινῶς, καὶ σπαράττομαι τὰ σπλάγχνα, Λόγε, βλέπουσα τὴν ἄδικόν σου σφαγήν· ἔλεγεν ἡ Πάναγνος ἐν κλαυθμῷ.

sink beneath the earth ; Thou hast raised up the dead as it were from sleep, and driven away all the darkness of Hades.

The life-giving Seed of double nature to-day is sown with tears in the furrows of the earth, but when it blossoms forth, it will give joy to the world.

Adam, who fell and has now been raised up, was terrified when God walked in Paradise, but rejoices when He descends to Hades.

She, who bore Thee, poured for Thee, O Christ, an offering of tears, when Thou in the flesh wert laid in the tomb. And she cried out : Arise, O Child, as Thou didst foretell.

Joseph reverently laid Thee in his new tomb, O Saviour, and with his lamentations, sang to Thee divine triumphal hymns.

When Thy Mother looked upon Thee, O Word, with nails displayed upon the Cross, with the nails of bitter grief she herself was smitten, and as with swords her soul.

When Thy Mother saw Thee, the most Beloved, drinking the bitter draught, bitterly the tears rained down her cheeks.

The all-holy Maiden cried in her distress : I am sorely wounded, O Word, and my heart is rent, when I see the unjust sacrifice of Thee.

Ὄμμα τὸ γλυκὺ καὶ τὰ χείλη σου πῶς μύσω Λόγε; πῶς νεκροπρεπῶς δὲ κηδεύσω σε; φρίττων ἀνεβόα ὁ Ἰωσήφ.

Ὕμνους Ἰωσήφ, καὶ Νικόδημος ἐπιταφίους, ᾄδουσι Χριστῷ νεκρωθέντι νῦν· ᾄδει δὲ σὺν τούτοις καὶ Σεραφίμ.

Δύνεις ὑπὸ γῆν, Σῶτερ, Ἥλιε Δικαιοσύνης· ὅθεν ἡ τεκοῦσα Σελήνη σε, ταῖς λύπαις ἐκλείπει, σῆς θέας στερουμένη.

Ἔφριξεν ὁρῶν, Σῶτερ Ἅδης σε τὸν Ζωοδότην, πλοῦτον τὸν ἐκείνου σκυλεύοντα, καὶ τοὺς ἀπ' αἰῶνας νεκροὺς ἐξανιστῶντα.

Ἥλιος φαιδρὸν ἀπαστράπτει μετὰ νύκτα, Λόγε· καὶ σὺ δ' ἀναστὰς ἐξαστράψειας μετὰ θάνατον φαιδρῶς ὡς ἐκ παστοῦ.

Γῆ σε, Πλαστουργέ, ὑπὸ κόλπους δεξαμένη, τρόμῳ συσχεθεῖσα, Σῶτερ, τινάσσεται ἀφυπνώσασα νεκροὺς τῷ τιναγμῷ.

Μύροις σε, Χριστέ, ὁ Νικόδημος καὶ ὁ εὐσχήμων νῦν καινοπρεπῶς περιστείλαντες· Φρίξον, ἀνεβόων, πᾶσα ἡ γῆ!

Ἔδυς, Φωτουργέ, καὶ συνέδυ σοι τὸ φῶς ἡλίου· τρόμῳ δὲ ἡ κτίσις συνέχεται, πάντων σε κηρύττουσα Ποιητήν.

Joseph exclaimed shuddering: How shall I close Thy dear eyes and lips, O Word? and how can I fittingly prepare Thee for burial?

Joseph and Nicodemus chant funeral hymns to Christ, Who is now dead, and the Seraphim join in that chant.

Thou sinkest beneath the earth, O Saviour, Sun of Righteousness; wherefore the Moon, who bore Thee, disappears in her grief lacking Thy Presence.

Hades shuddered, O Saviour, when he saw Thee, the Life-giver, despoiling him of his wealth and raising up those dead from all ages.

The Sun flashes forth radiantly after night is past, and Thou, O Word, rising up after Thy death, shalt flash forth radiantly as from a bridal chamber.

The earth receiving Thee, O Fashioner and Saviour, into her bosom was rent with fear, and she quaked and aroused the dead by her quakings.

Nicodemus and the noble Joseph as they enwrapt Thee now, O Christ, with myrrhs in an unwonted way, exclaimed: Shudder, O Earth!

Thou didst sink down, O Maker of Light, and with Thee the light of the sun sank down, and creation was constrained by fear, and proclaimed Thee the Maker of all.

Λίθος λαξευτὸς τὸν ἀκρόγωνον καλύπτει λίθον· ἄνθρωπος θνητὸς δ' ὡς θνητὸν Θεὸν κρύπτει νῦν τῷ τάφῳ· φρίξον ἡ γῆ!

Ἴδε μαθητήν, ὃν ἠγάπησας, καὶ τὴν μητέρα, Τέκνον, καὶ φθογγὴν δός, γλυκύτατον, ἔκραζε δακρύουσα ἡ Ἁγνή.

Σὺ ὡς ὢν ζωῆς χορηγός, Λόγε, τοὺς Ἰουδαίους ἐν Σταυρῷ τεθεὶς οὐκ ἐνέκρωσας, ἀλλ' ἀνέστησας καὶ τούτων τοὺς νεκρούς.

Κάλλος Λόγε πρίν, οὐδὲ εἶδος ἐν τῷ πάσχειν ἔσχες, ἀλλ' ἐξαναστὰς ὑπερέλαμψας, καλλωπίσας τοὺς βροτοὺς θείαις αὐγαῖς.

Ἔδυς τῇ σαρκί, ὁ ἀνέσπερος εἰς γῆν φωσφόρος· καὶ μὴ φέρων βλέπειν ὁ Ἥλιος, ἐσκοτίσθη μεσημβρίας ἐν ἀκμῇ.

Ἥλιος ὁμοῦ, καὶ Σελήνη σκοτισθέντες Σῶτερ, δούλους εὐνοοῦντας εἰκόνιζον, οἳ μελαίνας ἀμφιέννυνται στολάς.

Οἶδέ σε Θεόν, ἑκατόνταρχος κἂν ἐνεκρώθης· πῶς σε οὖν Θεέ μου, ψαύσω χερσί; φρίττω, ἀνεβόα ὁ Ἰωσήφ.

Ὕπνωσεν Ἀδάμ, ἀλλὰ θάνατον πλευρᾶς ἐξάγει· σὺ δὲ νῦν ὑπνώσας, Λόγε Θεοῦ, βρύεις ἐκ πλευρᾶς σου κόσμῳ ζωήν.

The hewn stone covers the corner-stone; and a mortal man now hides God as a mortal in a grave. Shudder, O Earth!

Behold, O beloved Child, the disciple whom Thou lovedst and Thy Mother, and grant us some sign, cried the Virgin weeping.

When Thou, O Word, and Lord of Life, wast laid on the Cross, Thou didst not slay the Jews, but didst raise up their dead.

Thou hadst neither form nor comeliness, O Word, before, in Thy sufferings, but rising up Thou hast illuminated and beautified mortals with divine radiance.

Thou, the unwaning Morning Star, didst in the flesh sink beneath the earth, and the sun, unable to endure the sight, was darkened, even at midday.

The sun and the moon were darkened, O Saviour, and these servants shewed themselves faithful, wrapped round with black robes.

The centurion knew Thee as God, even when Thou wast being slain; how then, O My God, dare I touch Thee with my hands? I shudder, cried Joseph.

Adam slept, but he brings forth death from his side; now Thou hast slept, O Word of God, and from Thy side Life gushes forth to the world.

Ὕπνωσας μικρὸν καὶ ἐζώωσας τοὺς τεθνεῶτας καὶ ἐξαναστὰς ἐξανέστησας τοὺς ὑπνοῦντας ἐξ αἰῶνος, Ἀγαθέ.

Ἦρθης ἀπὸ γῆς, ἀλλ' ἀνέβλυσας τῆς σωτηρίας τὸν οἶνον, ζωήῤῥυτι ἄμπελε. Δοξάζω τὸ Πάθος καὶ τὸν Σταυρόν.

Πῶς οἱ νοεροὶ ταγματάρχαι σε, Σωτήρ, ὁρῶντες γυμνὸν, ἡμαγμένον, κατάκριτον, ἔφερον τὴν τόλμαν τῶν σταυρωτῶν;

Ἀραβιανόν, σκολιώτατον γένος Ἑβραίων, ἔγνως τὴν ἀνέγερσιν τοῦ ναοῦ· διατὶ κατέκρινας τὸν Χριστόν;

Χλαῖναν ἐμπαιγμοῦ τὸν Κοσμήτορα πάντων ἐνδύεις, ὃς τὸν οὐρανὸν κατηστέρωσε καὶ τὴν γῆν ἐκόσμησε θαυμαστῶς.

Ὥσπερ πελεκὰν τετρωμένος τὴν πλευράν σου, Λόγε, σοὺς θανόντας παῖδας ἐζώωσας, ἐπιστάξας ζωτικοὺς αὐτοῖς κρουνούς.

Ἥλιον τὸ πρὶν Ἰησοῦς τοὺς ἀλλοφύλους κόπτων, ἔστησεν· αὐτὸς δὲ ἀπέκρυψας καταβάλλων τὸν τοῦ σκότους ἀρχηγόν.

Κόλπων πατρικῶν, ἀνεκφοίτητος μείνας

O righteous Lord, by falling asleep for a little while Thou hast made the dead to live; and rising, Thou hast raised those, who from eternity had fallen asleep.

Thou wast taken away from earth, O Life-giving Vine, but Thou hast shed forth the wine of salvation. I glorify Thy Passion and Thy Cross.

When the spiritual leaders saw Thee, O Saviour, naked, blood-stained, and condemned to death, how could they endure the reckless daring of Thy crucifiers?

O accursed and perverted race of Hebrews, ye knew the raising of the Temple; wherefore, then, did ye condemn Christ?

Ye did clothe with a robe of mockery Him Who had ordered all things; Who had set the heavens with stars, and ordered the earth in a marvellous way.

Like a pelican wounding her breast, Thou, O Word, hast made Thy mortal children to live, for Thou hast shed upon them life-giving streams.

The former Jesus made the sun stand still while he smote the barbarians, but Thou hast hidden Thyself while Thou dost overthrow the leader of darkness.

Thou, O merciful Christ, dost remain resting in

οἰκτίρμον, καὶ βροτὸς γενέσθαι εὐδόκησας, καὶ εἰς Ἅδην καταβέβηκας Χριστέ.

Ἤρθη σταυρωθείς, ὁ ἐν ὕδασι τὴν γῆν κρεμάσας, καὶ ὡς ἄπνους ἐν αὐτῇ νῦν προσκλίνεται, ὃ μὴ φέρουσα ἐσείετο δεινῶς.

Οἴμοι, ὦ Υἱέ! ἡ Ἀπείρανδρος θρηνεῖ καὶ λέγει· ὃν ὡς Βασιλέα γὰρ ἤλπιζον, κατάκριτον νῦν βλέπω ἐν Σταυρῷ.

Ταῦτα Γαβριήλ, μοὶ ἀπήγγειλεν ὅτε κατέπτη, ὃς τὴν βασιλείαν αἰώνιον, ἔφη τοῦ Υἱοῦ μου τοῦ Ἰησοῦ.

Φεῦ! τοῦ Συμεών, ἐκτετέλεσται ἡ προφητεία· ἡ γὰρ σὴ ῥομφαία διέδραμε, τὴν ἐμὴν καρδίαν Ἐμμανουήλ.

Κἂν τοὺς ἐκ νεκρῶν, ἐπαισχύνθητε, ὦ Ἰουδαῖοι, οὓς ὁ Ζωοδότης ἀνέστησεν, ὃν ὑμεῖς ἐκτείνατε φθονερῶς.

Ἔφριξεν ἰδών, τὸ ἀόρατον φῶς σε Χριστέ μου, μνήματι κρυπτόμενον ἄπνουν τε, καὶ ἐσκότασεν ὁ Ἥλιος τὸ φῶς.

Ἔκλαιε πικρῶς, ἡ Πανάμωμος Μήτηρ σου, Λόγε, ὅτε ἐν τῷ τάφῳ ἑώρακε, σὲ τὸν ἄφραστον καὶ ἄναρχον Θεόν.

Νέκρωσιν τὴν σήν, ἡ Πανάφθορος Χριστέ

the bosom of the Father, and yet Thou deignedst to become mortal and descend to Hades.

He, Who hung the earth in the midst of the waters, was taken away and crucified ; and bereft of breath was laid in the earth, which, unable to endure His Presence, quaked with fear.

Alas, my Son ! the Virgin weeps and cries : I see Thee now condemned to the Cross, Thee Whom I had hoped to see a King.

These things Gabriel announced to me when he flew down and said of my Son, Jesus " whose kingdom is an everlasting kingdom."

Alas ! the prophecy of Simeon has been fulfilled, for Thy sword has pierced through mine own heart, O Emmanuel.

Even though the dead, whom the Life-giver raised up, put not you, O Jews, to shame, Him ye slew through envy.

The sun darkened his light and shuddered when he saw Thee, O Christ, the unseen Light, bereft of breath, and hidden in the grave.

Thy spotless Mother wept bitterly when in the tomb she saw Thee, O Word, the inexpressible and infinite God.

When Thine all-pure Mother beheld Thy death,

σου Μήτηρ, βλέπουσα πικρῶς σοι ἐφθέγγετο· Μὴ βραδύνῃς ἡ ζωὴ ἐν τοῖς νεκροῖς.

Ἅδης ὁ δεινὸς συνετρόμαξεν, ὅτε σε εἶδεν, Ἥλιε τῆς δόξης ἀθάνατε, καὶ ἐδίδου τοὺς δεσμίους, ἐν σπουδῇ.

Μέγα καὶ φρικτόν, Σῶτερ, θέαμα νῦν καθορᾶται! ὁ ζωῆς γὰρ θέλων παραίτιος θάνατον ὑπέστη, ζωῶσαι θέλων πάντας.

Νύττῃ τὴν πλευράν, καὶ ἡλοῦσαι Δέσποτα, τὰς χεῖρας, πληγὴν ἐκ πλευρᾶς σου ἰώμενος καὶ τὴν ἀκρασίαν χειρῶν τῶν προπατόρων.

Πρὶν τὸν τῆς Ῥαχήλ υἱὸν ἔκλαυσεν ἅπας κατ' οἶκον· νῦν τὸν τῆς Παρθένου ἐκόψατο μαθητῶν χορεία σὺν τῇ μητρί.

Ῥάπισμα χειρῶν Χριστοῦ δέδωκαν ἐν σιαγόνι, τοῦ χειρὶ τὸν ἄνθρωπον πλάσαντος καὶ τὰς μύλας θλάσαντος τοῦ θηρός.

Ὕμνοις σου, Χριστέ, νῦν τὴν Σταύρωσιν καὶ τὴν Ταφήν τε ἅπαντες πιστοὶ ἐκθειάζομεν, οἱ θανάτου λυτρωθέντες σῇ ταφῇ.

Δόξα Πατρί . . .

Ἄναρχε Θεέ συναΐδιε Λόγε καὶ Πνεῦμα, σκῆπτρα τῶν ἀνάκτων κραταίωσον κατὰ πολεμίων, ὡς ἀγαθός.

O Christ, she cried out with bitterness: Tarry not, O Life, among the dead.

The fearful Hades trembled when it saw Thee, O Immortal Sun of Glory, and in haste gave up its captives.

A great and awful spectacle is now beheld, O Saviour! For He Who is the cause of life submits to death, in order to give Life to all.

Thou art pierced in Thy side, O Master, and Thy hands are nailed, but by means of Thy side Thou dost cure the stroke and the impetuousness of the hands of the forefathers.

In days of old, every one, according to his house, lamented the son of Rachel; now the company of the disciples, with His Mother, are smitten for the Son of the Virgin.

They smote with their hands upon the cheek of Christ, Who with His hand fashioned man and also the grinding teeth of the beast.

We, all the faithful, who were redeemed from death by the Tomb, extol with hymns Thy Crucifixion and Thy Tomb, O Christ.

Glory be to the Father . . .

God without beginning, co-eternal Word and Spirit, as a righteous Lord strengthen the sceptres of the kings against their enemies.

Καὶ νῦν . . .

Τέξασα ζωήν, Παναμώμητε ἁγνὴ Παρθένε, παῦσον Ἐκκλησίας τὰ σκάνδαλα καὶ βράβευσον εἰρήνην ὡς ἀγαθή.

Καὶ πάλιν τὸ πρῶτον τροπάριον.

Ἀξιόν ἐστι, μεγαλύνειν σε τὸν Ζωοδότην, τὸν ἐν τῷ Σταυρῷ τὰς χεῖρας ἐκτείναντα, καὶ συντρίψαντα τὸ κράτος τοῦ ἐχθροῦ.

ΣΤΑΣΙΣ ΤΡΙΤΗ.

Ηχος Γ'.

Αἱ γενεαὶ πᾶσαι ὕμνον τῇ Ταφῇ σου προσφέρουσι, Χριστέ μου.

Καθελὼν τοῦ ξύλου ὁ Ἀριμαθαίας, ἐν τάφῳ σε κηδεύει.

Μυροφόροι ἦλθον, μύρα σοι, Χριστέ μου, κομίζουσαι προφρόνως.

Δεῦρο πᾶσα κτίσις, ὕμνους ἐξοδίους προσοίσωμεν τῷ Κτίστῃ.

Ὡς νεκρὸν τὸν ζῶντα σὺν μυροφόροις πάντες μυρίσωμεν ἐμφρόνως.

Ἰωσὴφ τρισμάκαρ, κήδευσον τὸ σῶμα Χριστοῦ τοῦ Ζωοδότου.

Now and for ever . . .

O glorious and most pure Virgin, who didst bring forth the Life, of thy goodness cause discord to cease in the Church, and do thou grant peace.

And again the first verse.

It is meet to magnify Thee, the Giver of Life, Thou Who didst extend Thine hands upon the Cross, and shatter the power of the enemy.

THIRD PART.

3RD TONE.

All generations offer adoration to Thy Tomb, O Christ.

Joseph of Arimathea takes Thee down from the Tree and lays Thee in a grave.

The myrrh-bearers with forethought prepared myrrh and came to Thee, O Christ.

Hither let us come with all creation and bring triumphal hymns to our Creator.

Following the myrrh-bearers let all of us, with understanding, anoint as dead Him Who lives.

Do thou, thrice-blessed Joseph, take charge of the Body of Christ, the Life-giver.

Οὓς ἔθρεψε τὸ μάννα, ἐκίνησαν τὴν πτέρναν, κατὰ τοῦ Εὐεργέτου.

Οὓς ἔθρεψε τὸ μάννα, φέρουσι τῷ Σωτῆρι, χολὴν ἅμα καὶ ὄξος.

Ὦ τῆς παραφροσύνης καὶ τῆς Χριστοκτονίας τῆς τῶν Προφητοκτόνων!

Ὡς ἄφρων ὑπηρέτης, προδέδωκεν ὁ μύστης, τὴν ἄβυσσον σοφίας.

Τὸν Ῥύστην ὁ πωλήσας, αἰχμάλωτος κατέστη, ὁ δόλιος Ἰούδας.

Κατὰ τὸν Σολομῶντα, βόθρος βαθὺς τὸ στόμα, Ἑβραίων παρανόμων.

Ἑβραίων παρανόμων, ἐν σκολιαῖς πορείαις, τρίβολοι καὶ παγίδες.

Ἰωσὴφ κηδεύει, σὺν τῷ Νικοδήμῳ, νεκροπρεπῶς τὸν Κτίστην.

Ζωοδότα Σῶτερ, δόξα σου τῷ κράτει, τὸν Ἅδην καθελόντι.

Ὕπτιον ὁρῶσα ἡ πάναγνός σε, Λόγε, μητροπρεπῶς ἐθρήνει.

Ὦ γλυκύ μου ἔαρ, γλυκύτατόν μου Τέκνον, ποῦ σοῦ ἔδυ τὸ κάλλος;

Θρῆνον συνεκίνει, ἡ πάναγνός σου Μήτηρ, σοῦ, Λόγε, νεκρωθέντος.

Those who were fed with manna have lifted up the heel against their Benefactor.

Those who were fed with manna bring to the Saviour gall mingled with vinegar.

O the perversity and hostility to Christ of those who slew the Prophets!

He who had been instructed betrayed the Eternal Wisdom, even as might a foolish servant.

The treacherous Judas, who sold the Deliverer, becomes himself a captive.

According to Solomon, the mouth of the lawless Hebrews is a deep gulf.

In the crooked paths of the lawless Hebrews there are traps and snares.

Joseph and Nicodemus tend the Creator in a way fitting for the dead.

O Life-giving Saviour, glory to Thy might, which destroyed Hades.

The All-Holy, when she saw Thee laid low, O Word, wept with a mother's love.

O my sweet spring-time, my most beloved Child, whither has Thy beauty sunk down?

Thy all-holy Mother was moved to tears, when Thou, O Word, didst die.

Γύναια σὺν μύροις ἤκουσι μυρίσαι Χριστὸν τὸ θεῖον μύρον.

Θάνατον θανάτῳ σὺ θανατοῖς, Θεέ μου θείᾳ σου δυναστείᾳ.

Πεπλάνηται ὁ πλάνος, ὁ πλανηθεὶς λυτροῦται σοφίᾳ σῇ, Θεέ μου.

Πρὸς τὸν πυθμένα Ἅδου κατήχθη ὁ προδότης διαφθορᾶς εἰς φρέαρ.

Τρίβολοι καὶ παγίδες ὁδοὶ τοῦ τρισαθλίου παράφρονος Ἰούδα.

Συναπολοῦνται πάντες οἱ σταυρωταί σου, Λόγε, Υἱὲ Θεοῦ παντάναξ.

Διαφθορᾶς εἰς φρέαρ συναπολοῦνται πάντες οἱ ἄνδρες τῶν αἱμάτων.

Υἱὲ Θεοῦ παντάναξ Θεέ μου, πλαστουργέ μου πῶς πάθος κατεδέξω;

Ἡ Δάμαλις τὸν Μόσχον ἐν ξύλῳ κρεμασθέντα ἠλάλαζεν ὁρῶσα.

Σῶμα τὸ ζωηφόρον ὁ Ἰωσὴφ κηδεύει μετὰ τοῦ Νικοδήμου.

Ἀνέκραζεν ἡ Κόρη θερμῶς δακρυῤῥοοῦσα, τὰ σπλάγχνα κεντουμένη·

Ὦ φῶς τῶν ὀφθαλμῶν μου, γλυκύτατόν μου τέκνον, πῶς τάφῳ νῦν καλύπτῃ;

The women came with ointments, to anoint Christ the Anointed.

By Thy death Thou, O my God, hast with Thy divine power put Death to death.

The deceiver has been deceived, and he who is deceived is redeemed by Thy Wisdom, O my God.

The traitor went down into the pit, to the depths of Hades and of corruption.

The ways of the thrice-miserable and perverted Judas are full of traps and snares.

O Word, and Son of God, the King of all, all Thy crucifiers perish together.

All the men of blood perish together, in the pit of corruption.

O Son of God, the King of all, my God and Fashioner, how hast Thou endured suffering?

The Mother cried aloud when she saw her Son hanging on the Tree.

Joseph and Nicodemus together tend the life-giving Body.

The Maiden pierced to the heart, cried out in her fervent weeping:

O Light of my eyes, my beloved Child, how art Thou now hidden in the grave?

Τὸν Ἀδὰμ καὶ Εὔαν ἐλευθερῶσαι Μῆτερ, μὴ θρήνει ταύτα πάσχω.

Δοξάζω σου Υἱέ μου, τὴν ἄκραν εὐσπλαγχνίαν, ἧς χάριν ταῦτα πάσχεις.

Ὄξος ἐποτίσθης καὶ χολήν, Οἰκτίρμον, τὴν πάλαι λύων γεῦσιν.

Ἰκρίῳ προσεπάγης, ὁ πάλαι τὸν λαόν σου, στύλῳ νεφέλης σκέπων.

Αἱ μυροφόροι, Σῶτερ, ἐν τάφῳ προσελθοῦσαι, προσέφερόν σοι μύρα.

Ἀνάστηθι, οἰκτίρμον, ἡμᾶς ἐκ τῶν βαράθρων, ἐξανιστῶν τοῦ Ἅδου.

Ἀνάστα, Ζωοδότα, ἡ σὲ τεκοῦσα Μήτηρ, δακρυῤῥοοῦσα λέγει.

Σπεῦσον ἐξαναστῆναι τὴν λύπην λύων, Λόγε, τῆς σὲ ἀγνῶς τεκούσης.

Οὐράνιαι Δυνάμεις, ἐξέστησαν τῷ φόβῳ, νεκρόν σε καθορῶσαι.

Τοῖς πόθῳ τε καὶ φόβῳ, τὰ Πάθη σου τιμῶσι, δίδου πταισμάτων λύσιν.

Ὦ φρικτὸν καὶ ξένον θέαμα, Θεοῦ Λόγε! πῶς γῆ σε συγκαλύπτει;

Φέρων πάλαι φεύγει, Σῶτερ, Ἰωσήφ σε, καὶ νῦν σε ἄλλος θάπτει.

Lament not, O Mother, I suffer these things, that Adam and Eve may be set free.

I glorify, O my Son, Thy deep compassion, on account of which Thou dost suffer these things.

O merciful Master, Thou wast given to drink vinegar mingled with gall, and Thou didst destroy the taste of our first parents.

Thou art led to a scaffold, Who of old covered Thy people with a pillar of cloud.

The myrrh-bearers came to Thy Tomb, O Saviour, and to Thee they offered myrrh.

Arise, O Merciful Master, and raise us up from the chasm of Hades.

Thy Mother, who bore Thee, cries out weeping: Arise, O Giver of Life.

Hasten, O Word, to arise, and to take away the sorrows of her, who bore Thee in purity.

The heavenly powers stood amazed with fear when they beheld Thee dead.

Grant forgiveness of sins to those who with fear and longing honour Thy Passion.

O strange and awful sight! How can the earth conceal Thee, O Word of God?

Joseph fled with Thee of old, O Saviour, and now another Joseph buries Thee.

Κλαίει καὶ θρηνεῖ σε ἡ πάναγνός σου Μήτηρ, Σωτήρ μου, νεκρωθέντα.

Φρίττουσιν οἱ νόες τὴν ξένην καὶ φρικτήν σου ταφὴν τοῦ πάντων Κτίστου.

Ἐῤῥαναν τὸν τάφον αἱ Μυροφόροι μύρα, λίαν πρωὶ ἐλθοῦσαι.

Εἰρήνην Ἐκκλησίᾳ λαῷ σου σωτηρίαν δώρησαι σῇ Ἐγέρσει.

Δόξα Πατρί . . .

Ὦ Τριάς, Θεέ μου, Πατήρ, Υἱὸς καὶ Πνεῦμα, ἐλέησον τὸν κόσμον.

Καὶ νῦν . . .

Ἰδεῖν τὴν τοῦ Υἱοῦ σου ἀνάστασιν, Παρθένε, ἀξίωσον σοὺς δούλους.

Καὶ πάλιν τὸ πρῶτον τροπάριον.

Αἱ γενεαὶ πᾶσαι ὕμνον τῇ ταφῇ σου προσφέρουσι, Χριστέ μου.

Thine all-holy Mother weeps and laments for Thee, when Thou, O my Saviour, art slain.

Our hearts shudder at the strange and awful tomb of Thee, the Creator of all.

The myrrh-bearing women came very early in the morning and sprinkled myrrh upon the tomb.

By Thy Resurrection give peace to Thy Church and salvation to Thy people.

Glory be . . .

O Triune God, Father, Son, and Spirit, have mercy upon the world.

Now, and for ever . . .

Make us, thy servants, O Virgin, worthy to behold the Resurrection of thy Son.

And again the first verse.

All generations offer adoration to Thy tomb, O Christ.

ΗΜΑΡΤΗΜΕΝΩΝ ΔΙΟΡΘΩΣΙΣ.

Page	*Line*	
2	1.	*After* Πνεύματι· *add* καὶ.
30	4.	*For* προστάγμάτι *read* προστάγματι.
31	14.	,, καταραθείσης ,, καταρασθείσης.
34	15.	,, ἀναπέμπομεν ,, ἀναπέμπουσι.
,,	13.	,, we *read* they.
47	5.	,, ἀπαραλλάκτος *read* ἀπαραλλάκτως.
64	11.	,, ἐκρατααιώθη *read* ἐκραταιώθη.
72	12.	,, τόκῷ *read* τόκῳ.
80	1.	,, ἀνθρώπον *read* ἀνθρώπων.
88	9.	,, βδέλυχθεῖσαν *read* βδελυχθεῖσαν.
96	16.	,, ἡμῶν *read* αὐτῶν.
,,	14.	,, Our ,, Their.
97	9.	,, μου ,, μοι.
161	12.	*del.* (δὶς).
,,	,,	,, (twice).
166	15.	*For* οἳ *read* οἱ.
175	10.	,, σφραγιάσαι *read* σφαγιάσαι.

Page	*Line*	
203	14.	Luke xxiii. 39–43 *should be inserted.* See page 169, line 21, from Εἷς δὲ τῶν . . . (And one of the malefactors . . .) to page 170 . . . παραδείσῳ (. . . in paradise).
206	2.	*For* Ἀριμαθείας *read* Ἀριμαθαίας.
207	5.	,, ,, ,, ,,
218	14.	,, Αόγε *read* Λόγε.
230	12.	,, ταύτη ,, ταύτῃ.
259	21.	,, Οσοι ,, Ὅσοι.
263	last.	,, στρατιώτοις *read* στρατιώταις.
284	6.	,, Δὶ *read* Δι'.
285	15.	*After* 95 *add* μόνον (only).

Then add further line—

Ἐὰν ἀνομίας . . . (ὅρα σελ. 98).

If Thou, Lord, . . . (see page 98).

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